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Translation from the French of a Biographical Notice of PAUL RABAUT, who was upwards of fifty years Pastor of the Reformed Church of Nîmes.

[Extracted from a work entitled "Réflexions Philosophiques et Politiques sur la Tolérance Religieuse, &c. Par J. P. de N***."]

ALTHOUGH we associate the name of PAUL RABAUT with names rendered illustrious by great learning or high station, we mean not to assert that he equalled a Melancthon or a Fénelon in talents and erudition; he was, nevertheless, their equal in virtue; and if the proscription, which barbarous and tyrannical laws had pronounced against his sacerdotal functions, prevent his ministry from appearing in that imposing splendour which graces the dignitaries of the Romish Church, he is the more entitled to our esteem: we regard him with especial admiration when we find that, deprived as he was of the support of authority, proscribed, destitute of the grandeur and wealth which dazzle the vulgar eye, whilst confined to the duties of his humble station, he acquired by his virtues alone as strong a claim to the gratitude of Frenchmen, as could have been acquired by the possessors of the highest dignities and the most distinguished talents. His Christian virtues, exerted during his long ministry, gave him an influence over a numerous, active and ardent people, exasperated by the most cruel persecution; and enabled him to restrain all the Reformed of France, whom the impolitic fanaticism of the government seemed desirous of driving to extremity. Like our worthies and knights of old who took for their motto, *God and the King*, Paul Rabaut never swerved from those two immutable principles—obedience to God, and submission to the sovereign; and when he and his colleagues and the whole sect were suffering persecution from the king or his agents, he ever opposed tyranny by patience, cruel violence by unexampled moderation, and atrocious slander by inexhaustible charity. It must be apparent to the reader of our work, that we render not

a blind and servile homage to all the clergy of the different sects. We pay little respect to the erudition, the reasoning powers and the genius of a Luther, a Calvin, or a Bossuet, unless accompanied by that patience, that evangelical mildness, that tolerating spirit, which distinguish a Melancthon, a Lascazas, a Fénelon; and which alone are able to make religion appear lovely: we shall not then be accused of prejudice or partiality if, whilst cherishing the hope that an abler pen than our own will pay the debt of gratitude, owed by the nation at large, and more especially by the province of Languedoc, to Paul Rabaut, we attempt a slight sketch of the life of that respectable pastor, and of the services which he rendered to his country and to the government which had proscribed him. Had he been a Lutheran, a Jew, or a Mussulman, we should have paid as honourable a tribute to his memory: it is not our object to extol the speculative theologian, or recommend his doctrines, but to obtain admiration for the virtuous citizen, the benefactor of his country, by making known his public and private life. Above all, far be it from us to attempt, by recalling the idea of these persecutions, to revive the hatred and resentment which our present rulers have subdued, and which cannot exist towards a government like that under which we live. The laws that authorized those violences have been abrogated, and the men who were guilty of them are no more; we, therefore, write of such events, and the reader should peruse them, as we contemplate the proscriptions of Marius and Sylla; and the happy result must be to make us appreciate all the blessings of that peaceful state which we enjoy from the wise system of toleration adopted by NAPOLEON.

PAUL RABAUT was born at Bédarieux, now in the department of l'Hérault, on the 9th of January, 1718, of a Protestant family, in which not riches, but virtue and piety were hereditary. In consequence of the perse-

cution endured by their sect, his parents did not design him for the ministry, nor endeavour to cultivate the taste for study which appeared in him at a very early age; they contented themselves with fostering his pious disposition, which, in their eyes, was all that is essential to man. The young pupil was so distinguished for love of study and aptitude for the sciences, that his schoolmaster was accustomed to call him the minister of Charenton. The religious zeal of his family led them sometimes to afford an asylum to the pastors, who, not being able to occupy any fixed dwelling, were compelled to wander from house to house, and more frequently to seek refuge among the woods and the rocks. One of these *ministers of the desert*, (so called, because they in fact lived and performed their ministry in deserts,) having been welcomed into the house of Rabaut, thought he perceived in the youth the disposition of an apostle, and he was not mistaken; for, since the days of the apostles no man ever possessed more of their spirit than he. The pastor invited him to enter the ministry, which amongst the Reformed had at that time no other recompense to offer than a wandering life, anxiety, suffering and martyrdom. Young Rabaut was but sixteen years old, and his preliminary studies had not been sufficiently profound; yet he felt himself called to the profession, and from that moment devoted his powers to it with astonishing ardour: he abandoned, with no other regret than that which filial tenderness inspired, the tranquil sweets of the paternal abode, to brave the dangers of a fugitive and proscribed state. He wished to begin a more regular course of study; but the continual agitations to which he was exposed, and the precautions he was obliged to take, rendered this laborious and even impossible; for the persecution was so barbarous and unsparring, that every minister who could be seized was led to the gallows. Unable to remain many days successively in the same house, and frequenting only remote cottages, Rabaut possessed no means of improving himself in the learning peculiar to his profession. The needful books were as rigorously proscribed as the pastors themselves; he was, therefore, limited to mere oral instruction from

the minister whom he accompanied, who had not himself studied deeply.

Whilst going from house to house among his hospitable friends, the subject of our narrative met with a young lady at Nîmes who had the courage willingly to share his fate and partake of his dangers; and the house from which he received this beloved wife was a refuge which many times preserved his life. He was only a student at the time of his marriage, and he felt that, to render himself more worthy of the ordination to be conferred by the imposition of hands, it was necessary to perfect himself in the study of theology: for that purpose he went to Lausanne, and after some time he was invested with the title of minister of the holy gospel.

The dreadful fate of a great number of ministers in France did not deter Rabaut from coming back into his country. He settled at Nîmes on his return. He soon distinguished himself so much that people flocked from all parts to hear his preaching. A sonorous voice and distinct pronounciation enabled him to be heard at a great distance in the open air, by an auditory which was always numerous, and sometimes composed of ten or twelve thousands. His sermons were more remarkable for abundant zeal and pure morality, than for rhetorical ornaments, or for a display of erudition that was not required by his subject; but he possessed the erudition most essential to his calling, — a profound knowledge of the Holy Scriptures. His eloquence was of the best kind, the eloquence of the heart; and by that alone he frequently melted all his auditors into tears. But it was in prayer that his chief excellence lay: no one ever addressed the Divine Being with more humility, fervour and unction; he never failed to touch the heart and elevate the soul; he had also the happiest talent for exhorting the sick and the dying. He succeeded at length in gaining the confidence of the Catholics themselves; not of the fanatics, who, in every religion, grant it to those only who cherish their own opinions; but of the reasonable Catholics, and even of Becdelièvre, the Bishop of Nîmes, who frequently consulted with him on the means of effecting a reconciliation, or on other subjects calculated to maintain peace between the two sects.

The many virtues and the rare qua-

fications of the pastor of the largest Reformed Church in the kingdom, that of Nîmes, soon extended his reputation throughout the Protestant population of France; he became the leader, but the mild and peaceable leader, of the whole sect; the Church over which he was fixed became likewise the centre of religious correspondence for all the Calvinists in the kingdom; the point of union, at which were received the reports of the multiplied oppressions endured by the Reformed in every part of France, which were the inevitable result of the system of intolerance adopted since the Revocation of the Edict of Nantes. Sufferings daily increased, not so much from the progressive severity of persecution as from the progress of reason and philosophy, which shewed more clearly the hatefulness of intolerance, and made it seem more insupportable. The minds of the oppressed became irritated, and it was to be feared that those long and cruel persecutions would provoke acts of resistance, which might renew all the horrors of those civil and religious wars which had been so fatal to France. The influence of Paul Rabaut tended powerfully to restrain the dangerous exasperation of feeling that had been produced; but, at the same time, he considered it his duty to set forth in writing, and to transmit to the foot of the throne the just remonstrances which resounded on every side. Yet how should the memorial be presented to the king, when no one durst present it even to the commandants of the provinces? It was the pastor himself, he who had been proscribed by the laws, on whose head a price had long been set, who charged himself with the dangerous office, which all others feared to take upon them. The public tranquillity, the peace and happiness of millions of his countrymen were at stake; it was of the utmost importance to ascertain that the memorial would be put into the king's own hand; little doubt being entertained of its favourable reception if he were induced to read it himself. Under these considerations, Paul Rabaut determined to encounter every danger; or rather, danger vanished from his sight whilst urged on by the delightful hope of serving at once his country, his king, and his fellow-Protestants. Animated by the goodness of his cause, and his reliance on

the Almighty, taking only the slight precaution of being accompanied by a guide, who, like himself, was mounted on an excellent horse, he had the courage to wait at a turning of the road, two leagues from Nîmes, for the Marquis de Paulmi, who had been sent into the Southern provinces of France, invested with great military powers, and was then on his return to Paris: such is the fearless confidence of a generous soul at the moment of performing a noble action, the grand result of which it is contemplating, that Paul Rabaut, on seeing the expected carriage approach, gave his horse into the care of his guide, and neglecting all precaution, presented himself to the Marquis, addressing him in the midst of his guards. Paulmi stopped, and the proscribed Rabaut dared to announce his name and office, at the door of the carriage, to the military chief who had the power of making him a prisoner. The Marquis, struck with astonishment and admiration at his courage, and resolved to equal him in magnanimity, instead of availing himself of his power, calmly listened to the intrepid pastor, received his memorial, and promised to deliver it himself to the king: he fulfilled his promise, and from that period the persecutions on account of religion began to abate.

The unwearied perseverance of Rabaut, in imploring of the supreme authority the toleration which benevolence and policy dictated, and his courage in making known some of the abuses of its delegated power, of which the subaltern agents were guilty, subjected him to renewed and more pointed persecution: a price was again set on his head; but that circumstance, far from inspiring him with terror, served only to strengthen his calm intrepidity, and his generous devotion to his duties.

The Protestants consequently became more strongly attached to their religion and to their virtuous pastor; the constancy they manifested, and their determination to suffer all that could be inflicted on them rather than renounce their opinions, suggested to the enemies of toleration the idea of attempting, by some fresh means, either of violence or stratagem, to send out of the kingdom the ministers of the desert, who were with reason suspected of cherishing the invincible

courage of the people ; but they were baffled by the difficulty of surprising them in the fugitive life they led, and surrounded as they always were by faithful friends, who warned them of the approach of danger. Being, then, unable to lay hold of the pastors, they determined to seize some of the principal members after the meeting of one of their congregations ; in consequence, they arrested two citizens of consideration at Nîmes, one of whom was named *Turge*, and the other *Fabre*, and condemned them to the galleys for having been present at that religious assembly. This barbarous violence gave rise to an act of filial piety worthy to be made known to posterity : the son of Fabre, seeing his unhappy father about to suffer a punishment which, aged and infirm as he was, would in a cruel manner have hastened on his death, generously offered to become his substitute ; his offer was accepted by remorseless power ; nor could his distinguished virtue, virtue that would have been admired by the Greeks and Romans, though idolaters, disarm the blind and inhuman hatred inspired by intolerance.* The high esteem enjoyed by these two citizens induced their friends and fellow-protestants to make the most urgent remonstrances, and to take every step which the liveliest interest in their fate could prompt. This was what their persecutors wished ; they hoped that, in order to redeem the captives, they would abandon their ministers, and in this hope promised to restore the prisoners to liberty if Paul Rabaut would consent to leave the kingdom, for which purpose a safe-conduct should be granted him ; they even offered him an advantageous situation as a pastor in a foreign country. They flattered themselves that their offers would effect the removal of Rabaut, or that, if he refused them, he would forfeit his influence by resisting the solicitations of the numerous friends of the condemned : they were, however, disappointed ; they had not anticipated all the courage and devotedness which were felt equally by the pastor, the

people in general, and the prisoners. The offers just mentioned were not accepted either by Rabaut, who had long consecrated his repose and his very life to the instruction and edification of his flock ; or by the pious prisoners and their friends, who attached great importance to the preservation of their pastor.

Availing himself of a species of safe-conduct, Paul Rabaut had at this period an interview with the commandant of the province, during which the commandant said to him : " If you had consented to quit the kingdom, those prisoners, whose fate excites so much interest, would have been set at liberty." Rabaut answered : " Persecution engenders fanaticism in the persecuted : if well-educated pastors abandon their flocks, fanatics will start into notice, and this the government ought not to wish ; the persecuted would be accused, whilst their oppressors alone would be culpable." The governor appeared struck with the reply.

At the beginning of his apostolic course, Paul Rabaut took a journey to Paris, with the intention of imploring less severe laws for the Protestants ; for the minds of men were not then ripe for religious liberty. M. Béchard, his near relative, with whom he had travelled and by whom he was to be introduced, died suddenly, and Rabaut was left without a companion in that immense city. His courage, however, failed not ; he again sought the prince on whose protection his hopes were founded ; but the latter having asked him some ensnaring questions, he replied in evasive terms, and being resolved not to compromise his character or his principles, he set off the next day to return to the exercise of the functions in which he delighted. That prince afterwards gave him frequent testimonies of his esteem.

Let the oppressions of these times be compared with the religious liberty established by the Emperor of the French ; which presents to the eyes of the friend of mankind a spectacle unexampled in the annals of the Christian world ; and blessings will be pronounced on him who, following the impulse of his generous heart, and consulting the experience of ages, has by his word alone, as if by enchantment, destroyed those disgraceful and

* This act of filial piety has been exhibited on the French theatre, in the drama intitled *L'honnête Criminel*, by Fenouillot de Falbaire.

tyrannical prejudices which some individuals would gladly revive, although they have more or less been the means of desolating Europe during sixteen or seventeen centuries.

Paul Rabaut, as we have seen, passed the greater part of his life under persecutions, which never ruffled the serenity of his mind; for it was he himself who used to calm the indignation of the Protestants, so difficult to restrain. During more than thirty years he inhabited only huts or caves, out of which he was hunted like a wild beast: for a considerable time he took up his abode in a safe hiding-place, contrived for him by one of his faithful guides, and concealed with stones and briars; this place was discovered by a shepherd; and to such a miserable condition was Rabaut reduced, that he felt it a privation to be obliged to quit an asylum more fit for savage beasts than for men. Frequently it was by the help of some disguise, that he was obliged to escape from imminent dangers.

Paul Rabaut, at the head of the most considerable Protestant Church throughout France, charged with the service of the *arrondissement* of Nîmes, (the most populous of all,) the duties of which he alone frequently fulfilled, enjoyed in the highest degree the confidence and esteem of his colleagues: he was, if we may use the expression, born the President of all the Synods of Lower Languedoc, and of the National Synods; the only use he made of his great influence was to recommend obedience and fidelity to the king, submission to authority, patience under persecution, and prayer for the welfare of the persecutors; in short, the sacrifice of every thing except conscience for obtaining peace and good understanding with the members of the other communion. The circumstance which must adorn his memory with the highest honour, in the eyes of government especially, and of all the friends of order, because it proved, on a signal occasion, his veneration for authority and his love of peace, is the following event:

The minister Désubac, a pastor in Lower Languedoc, a man of six-and-twenty years of age, of the most interesting countenance, the gentlest disposition, and the finest talents, was peculiarly dear to the people, from the

admiration excited by the generous devotedness of a young man who, with various modes of life open to his choice, which are safe and full of brilliant prospects, voluntarily adopts that profession which exacts every sacrifice, even that of life itself. This youthful pastor was arrested at Saint-Agrève, in Vivarais, on the 11th of December, 1745; he was at first carried to Pont-Saint-Esprit, and thence to a prison at Nîmes, afterwards he was to be conducted to Montpellier to be executed. The report of his arrest spread through the country with the rapidity of lightning, and prompted the design of attempting to rescue him during his journey. Some young, unmarried men of Nîmes and the neighbouring towns were determined, without other aid, to devote themselves to the execution of this project: they armed themselves, therefore, with fire-arms and swords, scythes, forks and other implements of husbandry. On the other hand, the report of this enterprise having got abroad, the escort which conducted the prisoner was reinforced, and commanded to kill him rather than suffer him to be rescued. The pastor of Nîmes, being made acquainted with the intended rescue, and the measures taken on both sides, foresaw the fatal effects that might result from a mere attempt on the part of the young men, which would have formed so disadvantageous a contrast with the calm devotedness with which so many ministers had suffered death, in the presence of a great number of the faithful, who might have delivered them, but who, animated by the true spirit of Christianity, had chosen rather to be peaceable witnesses of their pious deaths, deriving from them motives to persevere in their faith, and to imitate the glorious examples they afforded: he foresaw, likewise, that a spontaneous impulse would be represented by enemies, accustomed to calumny, as the consequence of a deliberate plan of revolt, and would infallibly prolong and increase the severity of persecution. Deeply impressed with the holiness of the religion he taught, he considered that submission to martyrdom was in this case the most certain, and, indeed, the only proof of fidelity to that religion, and the only mean of defending, and holding it up to admiration: the numbers who had suffered mar-

tyrdom, proving that the Protestants were penetrated with this sentiment, he hoped that some who had fallen into a momentary error might be reclaimed. He repaired, notwithstanding the various perils to which he had long been exposed, to the first place of rendezvous; he there found himself surrounded by unreflecting and impetuous young people, wholly absorbed by the desire of executing their project. Their minds were in such a state of agitation, and their feelings so exasperated, that the pastor, who had hitherto always found his numerous flock yield to his gentle sway, could not at first even make himself heard. In vain he represented that their enterprise was a culpable revolt; that it was likewise a mad attempt, since they were undisciplined and badly armed; that it would expose the province and the whole kingdom to the fatal conflagration of a civil and religious war, of which they were lighting the first spark. He reminded them of the doctrine he had always preached, that it is the duty of Christians under persecution to be faithful not only to their God, but also to their king; he pointed out the commands and the example of Jesus Christ, of the apostles, and of the primitive Christians; the honour which they might reflect upon the religion transmitted to them by these instructors; the deserved punishment they were about to bring on themselves; the disavowal of their own brethren; the patient perseverance of their ancestors; he spoke with enthusiasm of the fate of those martyrs whose execution they had witnessed, dwelling on the admiration with which they had themselves regarded them; lastly, he represented that their project was vain and aimless, since the guards had orders to destroy their prisoner in case of an attack, and therefore, far from saving him, they would but hasten his death, and at the same time deprive him of the power of dying gloriously, by rendering him suspected of favouring their revolt. "No matter," replied they, "we are determined to have him dead or alive; we are determined to have him!" Despairing then of bringing them back to sentiments of moderation, he thus addressed them: "Ah, my friends! could the pastor whom you wish to rescue, he who would have given his life for your

sakes, now hear and converse with you, how sincerely would he blame your misguided love for him; he would disown your enterprise, and command you to retire. Ah! if the Almighty have appointed a similar fate for me, I conjure you beforehand, I exact from your affection, that you suffer me to die in peace: may I never be the cause of those tears which your death would extort from your parents, your friends, and your agitated country, nor the cause of those calamities which would follow your rebellion. On this condition alone I will continue to exercise amongst you the sacred functions—that, under similar circumstances, you will leave me in the hands of Providence and of the laws." This short address, in which the speaker represented himself in the situation of the captive, disarmed the young men's fury; they listened to the cherished voice, and, filled with veneration for their excellent pastor, bewailed their momentary dereliction, imploring heaven that they might not one day have the grief of witnessing the martyrdom of him who had recalled them to patience and virtue.

Paul Rabaut, having thus gained over the first assemblage of persons, took some of them with him and went forward to the parties occupying the other posts: to them he held the same language, and with equal success: the multitude peaceably retired. The escort, astonished at finding no obstacle, conducted the prisoner to Montpellier, where he was executed, on the 1st of February, 1746. The fortitude he displayed at his execution drew tears from the eyes of all who saw and listened to him. The remembrance of this event, cherished by the Protestants in that part of the country; the sermons of their pastors inculcating the principles of the Reformation, and the perfect resignation with which numbers submitted to barbarous executions, tended powerfully to maintain the religious belief of the Protestants, and their fidelity to their prince.

With what admiration must we view the conduct of the virtuous Rabaut, who, by the all-powerful influence which his rare merit gave him over the sectaries, thus restrained a multitude of irritated and fiery youths from transgressing the bounds of duty! Had he not come forward on this important

occasion; had he not possessed courage, prudence and eloquence; above all, had he not been able to exert the irresistible empire of virtue over those who appreciate it; had he not possessed an union of qualities so rarely found in one person, France might have been agitated by a religious war, and the Southern provinces especially deluged with blood; for these were miseries which tyranny and intolerance seemed obstinately determined to produce. How ought we to congratulate ourselves that a man who possessed Rabaut's means, employed them solely in guiding the Protestants to virtue, at a time when the ruling powers appeared resolved, by their inflexible harshness, to drive them into errors! The whole of France, the government, and more particularly the Southern provinces of the empire, are under great obligation to that virtuous pastor.

The Protestants in the environs of *Castres* had raised a building, where they performed their religious services; they were denounced to the minister, Count de Saint-Florentin, who was known to be a persecutor, as having erected a temple. The Count ordered Prince de Beauveau, then commandant of the province, to send a regiment to the place, and have the edifice destroyed in the most public manner. The commandant communicated to Paul Rabaut the letter he had received, and by his mediation induced the Protestants themselves to demolish the building: there was no publicity, no sending of troops, no punishments, no dragooning, and the order was not a moment resisted. This was not the only act of kindness performed in Languedoc by the Prince de Beauveau, whose memory will there be long cherished; nor was this the only time that the wisdom and influence of Paul Rabaut were successfully employed by authority.

It will perhaps be said that the commandant performed only his duty; we acknowledge it; yet the mere performance of duty must be considered highly laudable in times and in a rank of life which shewed so many fatal examples of dereliction.

Paul Rabaut had three children, whom he educated himself. The eldest was Rabaut-Saint-Etienne, who distinguished himself, by his superior talents, in the national and conventional as-

semblies. His unhappy fate is well known: he was one of the illustrious victims of the 31st of May. He cultivated literature with success, and has left behind him several works of taste and erudition. If the appellation of minister of the gospel had not then been a title of proscription, he would doubtless have been member of several academies: his acquirements seemed to destine his name to be inscribed in the most learned institutions of France.

The second is Rabaut-Pomier, who, as a member of the Convention, shared the proscription and the imprisonment of his brother; but his life was saved. He is now a Member of the Legion of Honour, and one of the President-Pastors of the Reformed Church at Paris, where, with extensive knowledge and talents for the pulpit, he follows in the footsteps and imitates the virtues of his father, whom in disposition he strongly resembles.

The youngest, Rabaut-Dupui, Member of the *Légion d'Honneur*, of the *Conseil des Anciens*, and lastly of the *Corps Législatif*, and one of its former presidents, is at the present time *Conseiller de Préfecture de l'Herault*. He also was marked out as a victim during the reign of terror, and at that period evinced great courage.

The father was doomed to suffer in his old age from the excesses of the Revolution. After having seen the eldest of his sons perish, and mourned the proscription of the two others, he was himself imprisoned;* and we are eye and ear witnesses of his resignation at that terrible moment.† The calmness of his mind was undisturbed by personal considerations; all his anxiety was for his children and for those of the other prisoners who shared his fate; all of whom he comforted and sustained by his example.

We had taken some steps in favour of this unfortunate old man, but the efforts of our zeal were soon stopped by our own imprisonment. On the 9th of *Thermidor*, our prison doors

* His infirmities disabled him from going on foot to the place of his captivity; he was led thither, mounted on an ass.

† Since the edict of November 1787, which recognized the Protestants in France, their ministers no longer lived in a state of concealment.

were thrown open, and we were permitted to resume our good offices in favour of the virtuous patriarch: we had the satisfaction to see him restored to liberty by the estimable Perrin des Vosges, who was sent into the *Gard* to repair the incalculable evils of his predecessor; in fact, he did all the good that it was in his power to do.

Before his death, Paul Rabaut had the satisfaction of beholding his long-formed hopes realized: the religious worship to which he was devoted, and for the sake of which he had suffered so much, was sanctioned by the laws. He resolved to celebrate the establishment of that religion by a circumstantial discourse; such a discourse, delivered at the end of his suffering career, enabled him to recal so many noble and touching recollections, that his audience melted into tears. Feeling the approach of death, he exhorted his fellow-worshippers to persevere in their faith, and to remain loyal to acknowledged authority: he bade them farewell in the tenderest and most affecting manner, and then caused the song of Simeon to be sung. He died the 4th of *Vendémiaire*, in the year 3, at the age of 76.

The termination of his existence was less attributable to the weight of years than to the sufferings of his youth, to his imprisonment, to the anxieties of his old age, and, lastly, to a chronic malady, the asthma, with which he had been long afflicted. His illness was protracted; his death was that of a wise man, accompanied with the tranquillity which never forsakes a virtuous soul; a soul which, like his, appeared to have been united to a body only that it might have the power of displaying every human excellence.

Paul Rabaut was of small stature; his complexion was dark; his physiognomy gentle; his deportment dignified, but void of that austerity which too often gives a repulsive air to dignity; his manners were affable, simple and patriarchal. He was remarkably abstemious. His patience, exercised by many trials, was admirable. The wandering and hardy life he had been compelled to lead in his youth, in consequence of having devoted himself to an office which was proscribed, had given strength to his constitution; but he gave himself so entirely to the service of his flock, that he overstrained

his bodily powers, and suffered for his great exertions in his old age.

Men of the greatest genius and the soundest mind have their weak side: this was apparent in the immortal Fénelon, who received the doctrine of *Quietism*; in Paul Rabaut, who greatly inclined to the opinion of the *Millenarians*, if he did not decidedly adopt it.

A prediction which he made, from a study of the prophecies, deserves to be recorded for its singularity, and its coincidence with fact: he asserted that the prophets announced important events, which were to take place at the period during which, in fact, the French Revolution and its accompanying and subsequent wars took place. He particularly spoke of the prophecy, that at the beginning of the 19th century, a deliverer should appear, whom he called an *embryo prince*, who should have been born in one of the mediterranean islands: this place he believed to be either Sardinia or Corsica, because those islands are near to Rome, but Corsica appeared to him most clearly described by the prophet, probably because it best answered the description of a rock rising out of the sea. This prince, he declared, would be raised up for the performance of great actions. This interpretation of prophecy would not be unworthy of the attention of the philosopher, if it seemed to be any thing more than a singular chance combined with the words of the sacred text. Rabaut was dead long before it could be foreseen that Bonaparte would be called to fulfil the high destiny which now renders him the instrument of so much happiness and glory to France.

Paul Rabaut! The regrets of thy country, and of all by whom thou wast known, followed thee to the tomb; yet thy virtues have not yet received a public homage! Until an abler pen shall discharge the debt which thy contemporaries owe thee, accept, venerable shade, from the high abode in which thou art doubtless enjoying that happiness which is the reward of the virtuous of all religions, this imperfect tribute of respect, from one who is devoid of prejudice, who presents not the incense of flattery, and who, amongst all sects and all ranks of society, sees nothing truly estimable but practical holiness.

Dalston,

February 14, 1820.

SIR,

IN your last Number, [p. 63,] you have noticed the conduct of the *High Church Society* in Bartlett's Buildings, who, after the neglect shewn to the late Bishop of Landaff during his life, are now industriously circulating his admirable *Apology for the Bible*, in reply to *Thomas Paine*; a performance which I should be inclined to pronounce, except the *title*, almost faultless. Heartily coinciding with the Society, on this occasion, I beg leave to correct an *erratum* in the above notice. The price stated, is *one shilling and sixpence*; whereas, although the book contains 142 pages 12mo. neatly printed on good paper, the price is *sixpence* only. I cannot but express my wishes that this work may be read universally by the rising generation, and that even Christian divines would bestow upon it some attention; as we may, perhaps, be spared in future the pain of being told from the pulpit and the press, that "there are few persons whose hearts are not cased in bigotry, and who dare speak out," who will not join Unbelievers in one at least of their often produced, and as often refuted objections against revelation. Whether the author of the language alluded to meant to include Theophilus Lindsey, Dr. Priestley, and Dr. Jamieson, whose excellent tract on the objection hinted at, is in the list of the Unitarian Book Society, must be left to himself to determine. Such a reflection on such men, is only becoming one whose heart is doubly "cased" in scepticism as well as bigotry.

As the *Society for Promoting Christian Knowledge* are circulating a number of excellent tracts at very low prices, with the usual allowance to the trade, a list of the most popular and useful may not be unacceptable to some of your readers.

Leslie's short and easy Method with the Deists, 3*d*.

Leslie's Truth of Christianity demonstrated, 3*d*.

Bishop Porteus's Evidences of the Truth of Christianity, bound, 6*d*.

Ditto, half-bound, 4*d*.

Bishop Horne's Letter to Adam Smith, 1½*d*.

Bishop Watson's Apology for the Bible, 6*d*.

Bishop Gibson's three Pastoral Letters on Infidelity, 3*d*. each, or together, 6*d*.

Lord Lyttleton's Observations on the Conversion of St. Paul, 4*d*.

Bishop Sherlock's Trial of the Witnesses, 6*d*.

Most of these tracts are familiar to the Christian world; there is one, however, which, as it afforded me much instruction and entertainment, on reading it when first published in my youthful days, and as it may be purchased for *three half-pence*, I cannot help recommending it to young and old, rich and poor, not excepting even learned divines. I mean *Bishop Horne's Letter to Dr. Adam Smith on his Life of David Hume*. The perusal may not be without its use to those divines who may at any time feel inclined to undertake the arduous task of "special pleading," on the behalf of Unbelievers, and of representing them, if not quite, almost as honest, as sincere, and as excellent characters in the sight of God, as Christians; and this, notwithstanding the very different character given them by our Saviour, so appropriately quoted by one of your Correspondents in your last Number (p. 31). To what he has said on this most important subject, I shall only add my fervent prayer, that those "special pleadings" may not, by their unhappy effects on the minds of young persons more particularly, be productive of the bitter fruits of repentance in the mind of the author, whose talents, as generally exerted from the pulpit and the press, in the cause of Christianity, and whose virtues adorning society, few persons admire more than myself; but who, I fear, has been pulling down, with one hand, part of what he had so ably built up with the other.

With respect to the *Society for Promoting Christian Knowledge*, and the numerous list of subscribers, who are assisting them in their present laudable endeavours, happy would it have been for their own reputation, and for the cause of Christianity, had they confined themselves to those endeavours enforced by their own lives and conversation; and had they avoided joining corrupt statesmen, assisted by hired Unitarian and Baptist gentlemen, learned in the law, (Messrs. Gifford and Gurney,) in persecuting that wretched, hypocritical Atheist, Car-

life,* whose opinions and practice on a recent occasion are scarcely more to be reprobated, than the Antichristian conduct of his persecutors. But, unwilling farther to intrude on your readers, I dismiss the subject by addressing all those mistaken friends of Christianity, in the language of reproof, (one word omitted,) addressed by our Saviour to the Scribes and Pharisees: *These ought ye to have done, and . . . to have left the other undone.*

BENJ. FLOWER.

Chesterfield,

February 3, 1820.

SIR,

IT has long been customary for the Vicar of this Parish to demand a mortuary fee of ten shillings for every

* Whoever has read the ribaldry, the calumnies on our Saviour, the gross misrepresentations and the wilful falsehoods respecting Christianity, abounding in the writings of Carlile, will not think my language on this occasion exceeds that of truth and soberness: but the worst trait in Carlile's character is hypocrisy. At his trial he professed himself a friend to Natural Religion, to the doctrines of the being of a God and a Providence; and this he had the unblushing effrontery to do, a few days after he had published the following declaration:

"As the extinction of religion has been hinted at by the Grand Jury of the county of Chester, it may not be premature here to make a frank and candid avowal, that it is my opinion, *that morality would increase in a ratio with the decrease of religion.* I for one do boldly affirm, not only my opinion, but my firm and deliberate conviction, that ALL, AND EVERY SPECIES OF RELIGION, is an imposture and fraud, practised by base and designing men, on the credulous part of mankind; and that such base and designing men have never hesitated to support it by force and violence, whenever reason has been opposed to it; and that instead of its being necessary to propagate good morals among mankind, it is the very bane of morality and civilization!"

Republican, Sept. 10, 1819, p. 38.

As *black* can admit of no additional colouring, so no censure, however severe, on the above passage, but must somewhat divert the reader from considering it in its own naked deformity. "All and every species of religion," natural and revealed, "is a fraud," imposture, &c., and all its supporters in every age have been knaves or fools!

corpse interred in the Dissenters' Burial Ground, when the person died worth forty pounds or upwards. In cases where the amount of property is under forty pounds, the fee is only four shillings. The Parish Clerk makes a similar demand; but this demand is of course less in proportion to the inferiority of his office. I am astonished that such claims should not long ago have been resisted by every Dissenting congregation in the kingdom. The law upon the subject is clearly defined; and the decisions which have been repeatedly obtained, when the matter has been brought into a court of justice, place the illegality of the demand beyond dispute. That this fact, together with another, deeply affecting the cause of Protestant Dissent, may be more generally known, I beg your insertion of the following statements:

1. No fees can be legally demanded by a Church minister, where the *particular service* for which they are demanded has not been performed. Nor can *custom* in any case authorize or justify a demand of this nature, such custom being manifestly unreasonable, and therefore contrary to law. On this principle demands made upon Dissenters for *baptismal, marriage, or burial fees*, where the duty has been performed by some other minister, have been successfully resisted.

2. No clergyman can legally refuse to *bury* the child of any Dissenter on account of its not having been *baptized* according to the rites of the Church of England: nor, "it seems," can any Dissenter be excluded "from the solemnization of *matrimony*, though *unbaptized*."

The above important statements are taken, with little variation, from "A Sketch of the History and Proceedings of the Deputies appointed to Protect the Civil Rights of the Protestant Dissenters;" a book which ought to be read and studied by the master of every Dissenting family. It does not appear, however, from the contents of this book, whether a Dissenter would be justified in refusing the payment of "Easter dues." The only passage on the subject, which I have met with, occurs p. 157, and is as follows:—"The curate of the parish" of Towcester "having made a demand of Easter dues, the Committee took Mr.

Sergeant Heywood's opinion upon the subject, which being that the demand could not be supported, it was communicated to the parties, and the matter dropped." I wish to know the grounds of this opinion, and whether there has ever been a legal decision of the question. If any of your Correspondents, who are acquainted with the law, would be kind enough to give me this information, or refer me to some easily accessible authority upon the subject, they would much oblige a subscriber and occasional Correspondent.

R. W.

*Ashford, Kent,
February 1, 1820.*

SIR,
IN perusing an article "On the Orthodox neglect of the Resurrection," in the *Christian Reformer* for December last, [V. 464,] the remark of Dr. Adam Clarke, which is there quoted from his Notes on 1 Cor. xv., brought to my recollection a remark which he has made in his Notes on a passage in the Gospel of St. John, relative to the *mode* of the resurrection, which seems to me to be extremely unphilosophical. Perhaps the remark alluded to may have been already taken notice of in one or other of the *Critical Reviews*; and if so, the following observations are of course superfluous; but if not, then I will thank you to give them a place in your next Number, if you shall deem them worthy of insertion.

Christ, when contemplating the near approach of his death, and the glory that was to follow, whether in his own exaltation, or in the effect of his doctrine, said, [John xii. 24,] "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" intimating that his death was indispensably necessary to the accomplishment of the object for which he came into the world, and an event that was not to be avoided. But it has been observed, that the similitude is not entirely correct, in as much as the corn of wheat when sown does not absolutely or wholly die in the earth. For the fact is, that the only part of the grain that can be said to die or decay in the process of germination, is the farina with its integuments, while the embryo is by that means nourished and augmented, till

it is converted into a plant. If the grain of corn were wholly to die in the earth, as the similitude seems to suppose, it is evident that there could be no conversion of the embryo into a plant, and no future fruit.

As it cannot be supposed that Christ was ignorant of the process of germination, at least upon what are called orthodox principles, although it is very possible that those whom he was addressing were ignorant of it—as the mass of mankind have always been—the best way of accounting for the alleged deficiency, is, perhaps, that of supposing that our Lord, in this similitude, accommodated his expression to the conceptions of his hearers—regarding, not the accuracy of their knowledge, but merely their persuasion or belief; a proceeding which, in the present case, could be liable to no objection, as the object of Christ's mission was evidently not that of teaching physiological facts, but moral and religious truths.

Dr. Clarke, in his Notes upon the above passage, shews that he is dissatisfied with this explanation; and, perhaps, it would be too much to say that it removes the difficulty entirely. But it is an argument which some good biblical critics have occasionally been content to resort to, and is, therefore, not to be regarded as contemptible. Lardner has made use of it in his *Discourses on Demoniacs*, and Farmer in his *Essay on the same subject*; and though I do not say that I am a convert to all their opinions, yet I think the argument, as they have handled it, has considerable weight, and is equally available on the present occasion. But if not, still we might get out of the difficulty even by borrowing an argument from Dr. Clarke, if we were inclined so to do. In a note on Mark xiii. 32, Dr. Clarke accounts for Christ's ignorance of the precise time at which the destruction of Jerusalem was to happen, by saying, that "the Deity which dwelt in the man Jesus might at one time communicate less of the knowledge of futurity to him than at another." And in like manner we might say that the Deity which dwelt in the man Jesus might at one time communicate less of the knowledge of nature to him, than at another. But we regard the argument as being altogether unworthy of Dr. Clarke's saga-

city, and unfit to be employed in sober discussion.

At any rate we can never think that the difficulty is to be got rid of, upon the principle which Dr. Clarke assumes, when he contends that the doctrine of the death of the corn, is a dogma of the most correct philosophy, involving an undoubted physiological fact. "Is it not a physical truth," says the Doctor, "that the whole body of the grain dies, is converted into fine earth, which forms the first nourishment of the embryo plant, and prepares it to receive a grosser support from the surrounding soil; and that nothing lives but the germ which was included in this body, and which must die also, if it did not receive from the death or putrefaction of the body of the grain nourishment, so as to enable it to unfold itself?"

Before the learned Doctor ventured to make such an assertion, would it not have been wise to watch the germination of at least a single grain of wheat? It would have shaken the foundation of the whole superstructure which he has thus hastily reared. For, in the first place, it is not a physical truth that the whole body of the grain dies in the soil; because the germ, which is a part of the grain, does confessedly not die in the soil; and yet the Doctor both affirms and denies this position in the course of the above single sentence. Which then of the two contradictory assertions is the courteous reader to believe? In the second place, it is not true that the part of the grain which may be said to die is converted into fine earth; because it has been ascertained, by repeated observation, that it is converted into a milky and amylaceous fluid fit for the nourishment of the tender germ. To make the comparison complete, therefore, either the whole of the human body should not die or decay in the grave—for there should remain a germ to spring up into a new individual—or, both soul and body should be interred together, and then the soul will be the germ required, if we can suppose it confinable in the grave. Now this, shocking as it may appear when applied to Christ, seems to be the very thing that Dr. Clarke supposes. For he adds, that "though the body of our Lord died, there was still the germ, the quickening power of the divinity, which reanimated that body, and stamped the

atonement with infinite merit." This leads to reflections perhaps too impious to be expressed. Are we to suppose that the second person of the Trinity, according to the orthodox belief, was actually laid in the grave at the interment of the body of Christ; he who is said to be very God of very God; he who is thought to have been the maker of the worlds?—If we were even to suppose this impossibility, still the comparison is not complete. For, to make it complete, the body of Christ ought to have seen corruption in the grave, which it obviously did not—"Thou shalt not suffer thine Holy One to see corruption." Where then is the accuracy of the similitude; or where the physiological fact that Dr. Clarke so strenuously contends for? For my own part, I must confess that I cannot perceive it.

The use that the Apostle Paul has made of the similitude of the grain in the fifteenth chapter of 1 Corinthians, though nearly the same with the above, is perhaps less objectionable, since the bodies there alluded to, decay, undoubtedly, in the grave, as the seed seems to do in the soil. But still the comparison is not complete, because there is no known or acknowledged germ in the dead body, to grow up into a new individual, like the embryo into a future plant, unless you suppose, what has been already suggested, that the whole man, soul and body, is confined in the prison of the grave, and lies there interred till the resurrection. Now this is a supposition that savours too much of Priestley's doctrine of Materialism, and denial of an intermediate state, to be palatable to orthodox Christians. Hence there is the same difficulty in both passages, which is to be solved by the same explication; namely, that the expressions relative to the grain in the soil, as employed, whether by Christ or by St. Paul, are to be regarded as exhibiting an idea suited to the conceptions of men, rather than as conveying a strictly physiological truth.—If this exposition is objected to, I think there remains no other resource but that of supposing that Christ and, consequently, St. Paul, were not themselves minutely acquainted with the process of germination any more than those to whom they addressed themselves. But this, I fear, is a supposition that will be

still less acceptable to Dr. Clarke than even the former; as assuming the affirmative of the simple humanity of Christ—an assumption which Christians, claiming the appellation of orthodox, are, of course, not yet prepared to admit.

A. C.

Portsmouth,

February 15, 1820.

SIR,

ALLOW me to state, that at the formation of the Southern Unitarian Society, no preamble was admitted, or even thought of, for this, among other reasons, that the great majority of those who were expected to become members, were Arians. Dr. Toulmin preached the first sermon, at the General Baptist (Arian) Chapel in Portsmouth, "on the Unity of God and the character of Jesus Christ." This discourse was considered as too doctrinal and too much on the Humanitarian scheme. Some of its Vectian members became alarmed; and to avoid the scandal, as they then thought, of belonging to a "Socinian Society," proposed and carried the resolution, "that, by calling ourselves *Unitarians*, we mean *only* to avow our belief of the *simple Unity of God*:" thus departing from the principle on which the Society was established, of avoiding the public avowal of any particular sentiment, beyond what was included in the term Unitarian. Mr. Belsham, if I recollect rightly, was invited to preach before the "Southern Unitarian Society;" he complied with the wish of the Society; and was afterwards informed of the nature of the Society's Unitarianism. As a gentleman and a Christian, Mr. Belsham would avoid giving intentional offence to the Society, after the intimation which had been given him; and, therefore, recommended to its members, "the study of the Scriptures." Some of them have, with advantage and credit to themselves, followed his advice; and, particularly, two of them, who were the most active in procuring the adoption of the above resolution, and who are now zealous preachers of the humanity of Christ.

Your Correspondent "Vectis" observes, [p. 21.] "several of our succeeding preachers, like Mr. Belsham, adapted their discourses to the character and design of the Society." By this remark he holds up to public cen-

sure the different conduct of those preachers, who thought that such were the occasions on which it was necessary and proper for the doctrines of Unitarianism to be elucidated and defended. I was not aware till now, that I belonged to such a water and milk Society.

Mr. Belsham's observations did not appear to me to apply to any societies which had not associated on Humanitarian principles. The Southern Unitarian Society certainly did not associate on those principles, for the reason already assigned. And, surely, if any number of gentlemen, who are firm believers in the simple humanity of Christ, choose to associate, in order to promulgate that doctrine, they have a right so to do; but I cannot think that those who do not believe it, are free from blame when they censure them for thus associating. Let them rather associate themselves in defence of their own system.

A MEMBER OF THE SOUTHERN
UNITARIAN SOCIETY.

Liverpool,

January 31, 1820.

SIR,

THE following extract will, perhaps, be interesting to many of your readers, who may wish to peruse the testimony of eye-witnesses to the progress of religious truth in the quarter of the world to which it refers. It is taken from the *Christian Disciple*, a highly interesting and excellent periodical publication conducted at Boston, (United States of America,) where a society has recently been established for the printing and distribution of books and tracts, controversial and practical, on a plan similar to many of our own institutions. In New York also our Christian brethren are not inactive, and papers from that city, announce the opening, by the Rev. Francis Parkman, of Boston, of a chapel there for the worship of the One God.

T.

"We shall limit our remarks to the progress of Unitarianism among ourselves, because, though the course has been similar in the parent country, the facts which we might state would not be so familiar to our readers. It has grown up here under every circumstance of discouragement. The soil was parched and the sky inclement, and nothing but the

strongest principle of growth could have urged it upward. Our early settlers answered exactly to the description of the venerated Robinson: 'They have come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.'

"Thus it remained till the habits of the country were formed, till its institutions were well established, and had begun to operate with their mighty machinery on the forming mind, as if it had been the design of Providence to accumulate obstacles, and to shew how Scripture truth can bear them all away. A century ago there was not an avowed Unitarian of any note in the country. Now the doctrine has many advocates; men too of intelligence, learning and piety; men who read the Bible, and pray that they may read profitably. And it has not been forced on them by others, who have received it, and then busied themselves in making proselytes. It has made its way with nothing to aid it, but the careful study of the Sacred Writings, and with every thing else against it. The reception of it has been the result of the solitary inquiries of solitary individuals: of individuals, too, who have trembled as they learned it; for they knew that in becoming wiser than their neighbours, they must either lose their honesty and self-respect by concealing their convictions, or by publishing them incur the forfeiture of reputation, friends, and often of the means of living. It has reared its head in the strong holds of the popular doctrine. In Boston, once the very Vatican of Calvinism, it is professed by many and serious Christians. Along our sea-coast it has almost ceased to be dreadful, and it is not a thing quite unheard of in our Western countries. In Connecticut it is stifled as fast as it appears; but they will learn, by and by, it is only cutting off limbs, which the body can reproduce and multiply. In 1805, an ecclesiastical council dismissed Mr. Sherman, for the crime of embracing it, from his charge in Mansfield, in that State, contrary to the wishes of both church and society. In 1811, after a quiet ministry of fifteen years, Mr. Abbott, of Coventry, followed his example in honesty and suffering; and, nothing deterred by this, Mr. Wilson, of Brookline, pursued the same course something more than a year ago. Nor is the doctrine confined to one section of the country. In Charleston, South

Carolina, there is a flourishing church, the pastor and associates of which embraced it without communication from abroad. In Philadelphia, there is a temple to the only God. In Baltimore, a large and growing Unitarian Society have lately chosen for their pastor a gentleman, who, without any thing of the zeal of proselytism, has spirit and ability to defend their belief. Nor is it confined to one order of Christians. Many of the communion of Baptists have received it, and some, we are told, of high literary name among them. In this town there is a society of professed Unitarian Baptists; and if we are not misinformed, some who repeat the Litany, would be well pleased with the omission of the three addresses following the first. Religious knowledge in its universal progress is diligently sowing the grain of mustard-seed, and our children, if not we, will be shaded by its magnificent branches."

Clapton,

February 1, 1820.

SIR,
YOUR Correspondent (p. 11) has discovered his good sense in paying no respect to the complaisant maxim, *de mortuis nil nisi bonum*, which, however conciliating to human feelings, is most unfriendly to human improvement. His just censure of "Archbishop Tillotson's profane adulation" happens also to be peculiarly seasonable. We may now, indeed, fairly expect that such adulation will speedily proceed from the press in a fulsome abundance; too much of it originating in that place where, if any where, those who call themselves Christians, should be solicitous that, according to their Master's directions, *their yea should be yea, and their nay, nay, because more than these cometh of the evil one.*

As to the *flattering unction* which Tillotson, more like an unprincipled empiric than a worthy physician of souls, applied to the seared conscience of the royal libertine of his day, it was, after all, little more than what every clergyman was applying, in the common service of the Church, where Charles II. was constantly recognized as *our most religious king*. But Tillotson was surpassed, or rather was left, at an immeasurable distance, by "Matthew Morgan, B. A., of St. John's College, Oxford." In a Dedication of *Plutarch's Morals* to Archbishop Sancroft, in 1684, this *Oxonian* thus portrays Charles II.: "A wise

and discerning prince, who hath the quickest eye to find out a transcendent worth, and the most generous temper to reward it; a prince who hath the goodness of Trajan's, and the wit of all Augustus's reign. The image of the Deity is so closely impressed upon him, that the *idea* comes very near the original."

Such *profane adulation* cannot be exceeded, and will probably seldom be repeated. Yet, till a nation generally reflect, that there is no *royal road* to what is really *illustrious* and *most excellent*, their language will be ransacked for superlatives to express, on certain courtly occasions, their unbounded admiration, gratitude and affection; while, too often, according to the burden of an old song,

"Our neighbour sly,
Still standing by,
Cries—how this world is given to
lying!"

Respecting the conduct of Tillotson and Burnet towards Lord Russell, besides your very fair excuse for them, (*note*, p. 11,) there is no reason to suppose that either of them then surpassed their contemporary courtiers and divines, in any just views of popular rights, and the tenure of kings and magistrates. They probably, entertained most devoutly those notions of *passive obedience* and *non-resistance*, which, not without the hope of essentially serving him, they inculcated on their friend. These, whatever may have been pretended, are undoubtedly the notions inculcated by all the forms and observances of the Church of England. This sufficiently appeared from the documents produced in defence of *Sacheverel*, who proved himself a true son of that Church which declares God to be "the only ruler of princes," while those more freely thinking politicians the bishops, lawyers and statesmen, who prosecuted and condemned *Sacheverel*, were discovered to be an illegitimate race.

As to Burnet, there is abundant evidence that he brought with him from Scotland in 1674, at the age of 30, the political principles of *Filmer*, in his *Patriarcha*, rather than those of his illustrious countryman *Buchanan*, in the *Dialogue de Jure Regni apud Scotos*. This appears from a "Vindication of

the Authority, Constitution and Laws of the Church and State of Scotland. In Four Conferences," which he had published at *Glasgow*, in 1673. The first Conference examines "Whether the King of Scotland be a sovereign prince, or limited, so that he may be called to account, and coerced by force." One of "the Collocutors" is "*Isotimus*, a Presbyterian." He says, "The reason St. Paul gives for submission to superior rulers is, because they are the ministers of God for good. If, then, they swerve from this, they forsake the end for which they are raised up, and so fall from their power, and right to our obedience." To this "*Basilius*, an assertor of the king's authority," and evidently the author's favourite, replies, "The sovereign is a minister of God for good, so that he corrupts his power grossly when he pursues not that design: but in that he is only accountable to God, whose minister he is."

The same respect for the doctrines of *passive obedience* and *non-resistance* appears also in Burnet's "Sermon preached at Covent-Garden Church, 1674," and especially "in a Sermon preached at the Savoy, on King Charles the Martyr's Day, 1675." This Sermon contains the most unqualified panegyric of *Charles*, and the most bitter reproaches on all who had presumed to oppose him. The text is from 2 *Sam.* ii. 12, and poor King *Saul* serves only as a foil to set off the *Royal Martyr*. The whole is in a strain as courtly as any *Stuart* could have desired. The following prettiness will serve for a sufficient specimen:

"I will not enlarge on the whole field of that murdered Prince's virtues; for that were both endless, they being so many, and needless, they being so well known: but having, by a great happiness, seen not a few (I mean hundreds of) papers under his royal pen, I shall only now offer divers passages drawn out of those that will give some characters of his great soul. And as in the *Indies* the art of painting is only the putting together little plumes of several colours, in such method as to give a representation of what they design, which, though it be but coarse work, yet the colours are lively, so I can promise no exact work, but true and lively colours I will offer,

being those mixed by our Martyr himself, though perhaps unskilfully placed by me. And as the Popish legend tells of two pictures of our Saviour, done by himself, one particularly, which he left in *Veronica's* handkercher, when he wiped his face with it: so from the sweat of our Royal Martyr some lineaments of his face shall be offered." *The Royal Martyr*, 1689, p. 6.

This Sermon opened in the following strain: "Though the wise man—does pronounce, *there was nothing new under the sun*: yet, this day, and that never enough lamented villainy, we now remember, must put in for an exception from that rule, which did indeed exceed all the common measures of wickedness so far; that as there is nothing in any history like it, so when the world is some ages older, (if such an action be not an *omen* that its end is near,) this will scarce gain credit; but be looked upon, as the tragical contrivance of some deeply-melancholy wit."—*Ibid.* pp. 1, 2.

Burnet, in 1689, published, by desire of the *Commons*, his Sermon preached before them, on "The Thanksgiving Day, for the Deliverance—by his Highness the Prince of Orange's means." He was then "Chaplain to his Highness." This publication was immediately followed by a republication of the Sermon preached at Covent Garden, and "The Royal Martyr Lamented;" the act, doubtless, of some foe to the revolution politics of *Burnet*, who wished to expose the preacher's earlier notions when *he*, probably, would have willingly consigned those courtly strains to their deserved oblivion.

It is, upon the whole, not unlikely that *Tillotson* and *Burnet* were very indifferent politicians, till the fear of Popery led them to consider the subject, and if James had chosen to act the hypocrite like his brother, and profess himself a Protestant, he might, perhaps, with the good-will of these divines, have ruled as despotically as his cousin *Louis XIV.*; been flattered by them as the *light of their eyes*, and the *breath of their nostrils*, and in his last moments, have been reconciled to his own Church, and received her *viaticum* of extreme unction. Should I, undesignedly, have misrepresented *Tillotson* and *Burnet*, I shall be very

desirous of being better informed, for I would willingly esteem them as highly as truth will permit.

J. T. RUTT.

P. S. The Sermon "On the Doctrine of Divine Influence," concerning which Z. Z. (p. 13) inquires, was "preached at the ordination of the Rev. Messrs. Thomas and John Jervis in 1779." It was published that year, and again in 1787, among "Discourses on Various Subjects." I have just now reprinted it in the Fifteenth Volume of Dr. Priestley's Works.

I ought sooner to have mentioned that I have withheld the remainder of the Translation of Locke's Letters, from an apprehension that they would not be sufficiently interesting to the generality of your readers.

March 2, 1820.

Essay on the mutual Relation of Christianity and Learning.

Bonæ literæ florent, sacris arctissimo vinculo junctæ!

J. A. ERNESTI.

THE interesting subject which I propose to consider, in the present Essay, will be treated not abstractedly but historically. I shall therefore take a short review of the state of the world, as to Literature and Science, at the introduction of the Gospel, of the influence of this religion, in its best and earliest period, on the knowledge of the age, of the proofs of the alliance that were afforded at the revival of Letters, and of the union of these blessings in our own times. From such a sketch of facts, rapid and imperfect as it must be, some general, important and seasonable conclusions may flow.

Previously to my entrance on my undertaking, it is requisite that I define what I mean by Christianity, and what by Learning. By *Christianity* then I understand the simple doctrine of Christ and his apostles, as it is recorded in the writings of the New Testament; as we find it there free from the human additions and comments by which it has been so greatly obscured and injured. And by *Learning* I intend as correct a knowledge as man can obtain of nature and of himself, joined with the capacity of making this knowledge available to the most beneficial purposes of life.

The period which Divine Wisdom fixed upon for revealing the gospel, history shews to have been the fittest that could be chosen. That age of the world, for example, was eminently learned: nor did Christianity shrink from submitting its pretensions to the most enlightened nations, and to cities renowned for the attachment of their inhabitants to Science and the Arts. At the æra of our Saviour's birth, the Romans were masters of nearly every part of the civilized globe; Judæa herself being a subject province, though destined soon to wear the badge of a still more abject and galling slavery.* It was during the reign of Augustus Caesar that Rome chiefly boasted, nor without reason, of her literary productions. From Greece, whom she had subdued, she received rich advantages, in point of philosophy and taste:† and these she diffused, in a considerable degree, through the countries which she had now united under her dominion. The happy influence of this state of things, was felt even by the Jews, who, in consequence of the number of native Romans that lived among them, became better acquainted than they could otherwise have been with what passed in the capital, and in different quarters of the earth.

But if Christianity was first published in an enlightened age, may we not fairly presume that it is friendly to Learning, and has nothing to dread, or rather has every thing to hope, from the exercise of Learning on its evidences and its nature? Can this inference be resisted or evaded? Was it a matter of accident that our religion appeared in such circumstances, and at such a season? No believer in the providence of God will hold this language. The fact, then, that the gospel does not shun the light, does not frown on the cultivation and improvement of the intellectual powers, should at least dispose every man to give the doctrine of Christ a patient and candid hearing: and afterwards other and more direct arguments may perhaps satisfy him of its truth.

Our next inquiry is, what effects

were produced by the religion of Jesus Christ, when taught by himself and his inspired followers, on the learning of the age? With this it did not attempt any positive interference: its great discoveries related to Eternity rather than to Time; and it aimed at improving the present condition of men by the gradual progress of its mild and benignant spirit still more than by express commands and prohibitions. Accordingly, it did not censure Gentile literature and science, as far as they were agreeable to sound reason, and consistent with moral purity. The illustrious apostle of the gospel among the Heathens, was even selected for his office on account of the large share of learning which he possessed, in addition to his other qualifications for the undertaking: and of this attainment he frequently availed himself. Paul was what it is now customary to style a man of education as well as parts; no stranger to either the elegancies or the depths of knowledge. But the literature of that day was much better than its science. Although the Greek and Roman writers are still our masters, and ought to be our models, in nearly every kind of composition, yet we have unspeakably surpassed them in the philosophy of Nature. Here Revealed Religion has been eminently beneficial. From the moment that a Heathen became a convert to it, he was furnished with advantages which he had not hitherto enjoyed, for gaining a correct acquaintance with this philosophy. True Science conducts the mind to the acknowledgment of one God,* the only Author, Preserver, and Lord of the creation: it teaches us that, in strictness, there is no other will, no other energy, throughout the universe than his. And Christianity does the same: he who carefully reads Paul's discourse to the people of Lystra,† and that to the philosophers of Athens,‡ will have no difficulty in assenting to this remark.

Not the instructions alone but the miracles also of the first preachers of the Christian doctrine, contributed to put to flight the false science predo-

* Bishop Lowth's and Mr. Dodson's Notes on Isaiah iii. 26.

† Horat. Ep. Lib. ii. l. 156, 157.

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* Newton, Princip. Schol. Genér.

† Acts xiv.

‡ Ib. xvii.

minant among the Gentiles, and, in some measure, among the Jews. An ability of controlling the laws of nature, was claimed by many who had studied in Heathen schools: magical practices, impious and irrational as they were, formed a part, nevertheless, of Heathen superstition and philosophy. But an early and a memorable triumph was obtained by the gospel over gainful imposture and pretended learning. Ephesus, where Paul, for some time, resided, in prosecution of his important labours, was so notorious for the attachment of the inhabitants to these arts that the expression, "Ephesian books," was used by their neighbours to signify *spells*. * In this city signal miracles had been wrought by the apostle: and one class of them, the instantaneous cure of mental derangement, some impostors had tried to imitate, by employing the name of Jesus; although the attempt had ended in nothing but their own bodily harm, their mortification and disgrace. The success of Paul and the defeat of the exorcists, attracted the attention of the whole population of Ephesus, both Heathen and Jewish, and procured for Christianity a high and deserved respect. No longer was the name of Jesus used there as a charm: for it was found to be inefficacious when unaccompanied by his authority. A further and still happier consequence of the transaction was, that several of the Ephesians were converted to the gospel; while many of those that practised *magical* arts brought together the books containing their incantations and rules, and publicly burned them. What must have been the influence of that doctrine which engaged them to extirpate prejudices so deeply rooted, and to relinquish occupations so eminently profitable, and which would not even suffer them to sell, but urged them instantly to destroy, their books! Of the costliness of this sacrifice we may judge from the computed price of the mass of writings which they committed to the flames: this amounted to more than sixteen hundred pounds of

our money. Such was the victory gained by the religion of Jesus Christ over spurious knowledge, over a debasing and criminal superstition!

Had these books possessed an intrinsic value, I could not reason from the destruction of them in proof of the alliance of Christianity with Learning. But the fact was altogether the reverse; the science which they contained not meriting the name. To the professors of pretended and unsubstantial knowledge, whether they were idolatrous Gentiles or styled themselves Christians, the gospel was avowedly hostile: for its spirit was that of a *sound mind*; and wherever it has prevailed, false views of Nature and its laws have gradually disappeared, as the mists of morning vanish before the radiance of the orb of day.

To the growth of the human intellect the progress of Christianity gave direct assistance. That knowledge and literature were cultivated by the friends of the gospel, even in unfavourable circumstances, and that its enemies were sensible of the great advantages which it hence derived, we may conclude from a memorable passage in the life of the Emperor Julian, who forbade the Christians either to teach or acquire polite learning, and excluded their children from the schools where this instruction was afforded. *

After the sixth century, Ignorance and Ecclesiastical Tyranny were daily gaining ground till the Reformation. † The corruption of the pure doctrine of Jesus Christ, was likewise the corruption of taste and knowledge. Yet, amidst national revolutions and disasters that were extremely inauspicious to letters, "amidst the inundations of the Scythians, on the one side, from the north-west, and the Saracens from the east," the Christian Church "did preserve, in the sacred lap and bosom thereof, the precious reliques even of heathen learning, which otherwise had been extinguished, as if no such thing had ever been." ‡ But,

* Hesych. Lex. in verb. *Εφεσος*: (ed. Albert.) and Hammond's Note on Acts xix. 19, 20; together with Biscoe on the Acts, &c. 293.

* Lardner's Works, (8vo.) VIII. 371; Gibbon's Hist. &c., Chap. xxiii.; Lord Bacon's Works, (1819,) I. 45.

† Jortin's Sermons, (3rd edition,) VII. 365.

‡ Lord Bacon, *ubi sup.*

passing over what are called, with eminent propriety, the dark ages, let us turn our eyes to that connexion of Literature and Christianity which in the fifteenth and sixteenth centuries was disclosed in Europe.

It was about this period that Learning was in some degree restored in Italy, and the art of printing invented. Between these events and the Reformation, which now begun in Germany and in England, the careful reader of history will perceive a strict relation. *

There is great justness in the remark that the desire of equalling the Reformers in those talents which had procured them respect, and the necessity of acquiring the knowledge requisite for defending their own tenets, or refuting the arguments of their opponents, together with the emulation natural between rival churches, engaged the Romish clergy to apply themselves to the study of useful science, which they cultivated with such assiduity and success that they have gradually become as eminent in literature † as they were in some periods famous for ignorance. Of the united ability and learning of the Reformers no doubt can be entertained. The translation of the Old and of the New Testament into German by Luther, without a single associate in the undertaking, ‡ was a work that could not have been effected by any ordinary scholar.

While the Reformation was thus friendly to the revival of Learning, this, in turn, was not less propitious to the Reformation: the study of the ancient Greek and Roman authors, by enlightening the human mind with liberal and sound knowledge, roused it from that profound lethargy in which it had been sunk during several centuries: mankind seem at that period to have recovered the power of thinking and of inquiring for themselves; faculties of which they had long lost the use—and,

fond of the acquisition, they exercised them with great boldness upon all subjects. They were not now afraid of entering an uncommon path, or of embracing a new opinion. *

Let me add that, as another consequence of the Reformation, false and childish knowledge has been banished, by degrees, from seminaries of education, and sound knowledge substituted in its room. The languages, the philosophy of the mind and of nature, pure and mixed mathematics, and the Sacred Writings, have been diligently studied: with what advantage let the literary history of Europe, nor least of this country, declare! A nation whose honour it has been to produce a Bacon, a Newton and a Locke, not to speak of other illustrious names, alike the favourites of Learning and Religion, cannot surely be indifferent to the union of these blessings.

While our obligations are due almost exclusively to Christians for the progress of Science and Literature, in their various departments, it is observable that the corruptions of the gospel, and the perverse interpretations and absurd senses put upon the Scriptures, have been the inventions of men who had a scanty share of learning. †

If we glance at the present state of Knowledge and Religion in the united kingdom, perhaps we shall be yet more strongly convinced that between scriptural Christianity and sound Learning there exists an inseparable alliance.

Although much superstition and more of enthusiasm may be found throughout the nation, yet these, if I mistake not, are by degrees giving way to a better state of opinion and feeling. The native doctrine of the gospel, was never so generally understood and professed among us as at present. Religion is less an object of indifference to our countrymen: and in this persuasion we may well rejoice; because in proportion as men read and think, their sentiments on a topic of such unrivalled interest will assuredly become more just and scriptural. There is now a far greater number of readers than there was at the begin-

* Roscoe's *Life of Lorenzo*, &c. (ed. 5.) l. 58, 59, 60.

† It seems impossible to forget here the pre-eminence of the Jesuits and of the Benedictines, at a later period in the world of letters.

‡ On this subject J. A. Ernesti well says, "*Neque unius viri opus est, quod desideramus.*" *Instit. Inter. N. T.* (ed. 5.) 159.

* Robertson's *History of Charles V.* (Glasg. 1800), II. 109.

† Jortin, *ut sup.*

ning of the last half century. Former times, I am aware, have been distinguished by a few scholars more profound and more able than any of our contemporaries: yet the diffusion of knowledge is unspeakably greater than it was at those periods. The stream without running in so deep flows through a much wider channel: and this is, on the whole, a superior public and national advantage. It is an advantage to the cause of Religion and of Morals. What deplorable ignorance, and how many powerful and mischievous prejudices are, in consequence, removed! At this day, truths which our forefathers could with difficulty endure to hear of, are almost universally admitted; and errors, which they with nearly one consent embraced as eternal truths, are almost universally rejected. Who, excepting the most illiterate of the unlettered mass, believe any longer in judicial astrology, in witchcraft and magical arts, in divination, and in numerous other absurd, impure and hurtful practices, a faith in which formerly enslaved even mighty minds? * The spirit of Inquiry is abroad: and though it be sometimes unaccompanied with the share of knowledge, the state of temper, and the cast of character and manners that we might, in reason, wish, yet its influence altogether is highly beneficial: so that it is difficult to mention the period of the world when the union of Learning and Religion has been so manifest.

One property of genuine Literature and Science, is to strengthen the powers of the mind: and by this test we may distinguish real and delusive attainments in Knowledge from each other. A further characteristic of genuine Learning, is, that it promotes a humble and modest, a candid and disinterested spirit. Thus does Christianity regulate the exertions, while it receives the services, of Letters; the altar sanctifies the gift.

So easily may we vindicate the gospel from the charge of having been productive of little good! What! Shall it be pretended that a religion which

encourages and advances solid Learning can fail of being a blessing to mankind? I appeal to its enemies, whether such a religion deserves to be rejected without a hearing?

Hence we perceive the benefit of an acquaintance with history, which so admirably illustrates the wisdom and goodness of the Divine government, and points out the connexion between causes and effects in the intellectual, the moral and religious world. We see, moreover, that it is our duty to cultivate knowledge, and to aid the cultivation of it: we find what is the just rule of our conduct and expectations on this interesting subject: we are made sensible that a Religion so characterized and so associated as ours is calculated to be universal and everlasting.

If false Learning has corrupted Christianity, true Learning has been rendered the means of restoring it, in a great degree, to its original purity; and, since to this we must still look as the instrument of the same advantage, it is an object of considerable importance, that we be provided with a succession of well-instructed advocates for the religion of Christ, of men, who, by their judicious writings and their faithful public services, will be able to teach it to the present and even to a future generation. In an age more enlightened than any that has gone before it, let not Christian ministers be less accomplished than their predecessors. Of every branch of knowledge they may avail themselves for the great objects of their office. A correct and extensive acquaintance, for example, with Natural Science, will enable them to vindicate the records of the Jewish Revelation from the charges of malignant enemies, and from the almost equally dangerous illustrations and reasonings of injudicious friends.

I am not pleading for the existence of a body of persons furnished with immunities from civil laws, or invested with any peculiar sanctity, with any extraordinary and hurtful privileges: I speak of those who are *brethren among brethren*; whose functions are adapted to the actual state and wants of society; all whose ambition is usefulness, and their best recompense, the approbation of their God.

N.

* "The Reformation did not immediately arrive at its meridian: and though day was gradually increasing upon us, the goblins of witchcraft still continued to hover in the twilight."—Dr. S. JOHNSON.

SIR,

Feb. 2, 1820.

IN going a second time through Mr. Gibbon's celebrated work, "The Decline and Fall of the Roman Empire," I have been struck with several passages where he emphatically points out the "vices of a declining empire." I have placed in italics the parts to which I particularly allude in the first quotation, which relates to the Eastern empire: the word *indulgences* in the second, which applies to the Western, is so marked in the work. If you should think them worthy of insertion in the Repository, they are quite at your service.

HISTORICUS.

"The historian Priscus, whose embassy is a source of curious instruction, was accosted, in the camp of Attila, by a stranger, who saluted him in the Greek language, but whose dress and figure displayed the appearance of a wealthy Scythian. In the siege of Viminacium he had lost, according to his own account, his fortune and liberty: he became the slave of Onegesius [one of the favourites of Attila]; but his faithful services against the Romans and the Acatzires, had gradually raised him to the rank of the native Huns, to whom he was attached by the domestic pledges of a new wife and several children. The spoils of war had restored and improved his private property; he was admitted to the table of his former lord; and the apostate Greek blessed the hour of his captivity, since it had been the introduction to an happy and independent state. This reflection naturally produced a dispute on the advantages and defects of the Roman government, which was severely arraigned by the apostate, and defended by Priscus in a prolix and feeble declamation. The freedman of Onegesius exposed, in true and lively colours, the vices of a declining empire, of which he had so long been the victim; the cruel absurdity of the Roman princes, unable to protect their subjects against the public enemy, unwilling to trust them with arms for their own defence; *the intolerable weight of taxes, rendered still more oppressive by the intricate or arbitrary modes of collection; the obscurity of numerous and contradictory laws; the tedious and expensive forms of judicial proceedings; the partial administration of justice; and the universal corruption, which increased the influence of the rich, and aggravated the misfortunes of the poor.* A sentiment of patriotic sympathy was at length revived in the breast of the fortunate exile; and he lamented, with a

flood of tears, the guilt or weakness of those magistrates who had perverted the wisest and most salutary institutions."* Vol. VI. Ch. xxxiv. pp. 59, 60.

"But the fall of the Western empire was announced by a clearer omen than the flight of vultures: the Roman government appeared every day less formidable to its enemies, more odious and oppressive to its subjects. The taxes were multiplied with the public distress; economy was neglected in proportion as it became necessary; and the injustice of the rich shifted the unequal burden from themselves to the people, whom they defrauded of the *indulgences* that might sometimes have alleviated their misery. The severe inquisition, which confiscated their goods and tortured their persons, compelled the subjects of Valentinian to prefer the more simple tyranny of the Barbarians, to fly to the woods and mountains, or to embrace the vile and abject condition of mercenary servants. They abjured and abhorred the name of Roman citizens, which had formerly excited the ambition of mankind. ***** If all the Barbarian conquerors had been annihilated in the same hour, their total destruction would not have restored the empire of the West: and if Rome still survived, she survived the loss of freedom, of virtue, and of honour." Vol. VI. Ch. xxxv. pp. 143, 144.

Mr. G. has stated very concisely his opinion of war at p. 20, Chap. xxxiii.

"War, in its fairest form, implies a perpetual violation of humanity and justice."

Islington, Feb. 7, 1820.

Address on Opening an Organ at Worship Street, Finsbury Square, Sunday Morning, Feb. 6, 1820.

CHRISTIAN BRETHREN,

THE existence of God and the divine mission of Jesus, are the foundation of every thing important in the Christian revelation. These truths, interwoven in our devotional exercises, must produce a powerful effect. United in the celebration of the goodness of the Supreme Being, pride and prejudice, hatred and strife, bigotry and uncharitableness, ought to be no more. The singing of our different assemblies should be the chorus of the family of Christ—offering up praises to the

* "See the whole conversation in Priscus, pp. 59—62."

great Maker of all! Charity is only practical melody.

Pliny, the Heathen writer, speaks of the primitive Christians as being accustomed to meet early in the morning, singing praises to Christ as their Deliverer, the Captain of their salvation! Thus engaged, their spirits were exhilarated to proceed in the rugged path of duty. Even their persecutors observed it with admiration. Undeterred by the malice of earth and of hell, then conspiring to extirpate both them and their faith, they were cemented together by forgetting the troubles of the way, and indulging themselves in strains of gratitude and joy. *God is King of all the earth; sing ye praises with understanding.*

As the understanding is to be exercised in selecting the topics of praise, so must it be used in determining the nature or manner of offering up our praise. This must be natural as well as simple, void of affectation and of levity. Hence the humblest note of praise is acceptable in the court of heaven. He that knoweth and searcheth the heart will listen to the accents of gratitude, and bestow his reward.

The Creator of man hath bestowed on the human ear the susceptibility of harmony. This is observable in the most wild and uncultivated state. Barbarians have their peculiar music, with which, however homely, they are delighted. Civilized society devote a large portion of their time to the cultivation of harmonious sounds in all their exquisite variety. Music, indeed, forms the most favourite of their entertainments. Hence our two principal bards are lavish in its praises. Alluding to the elegant mythological story of Orpheus, Shakespeare says, "Music hath charms to soothe the savage breast, and bend the knotted oaks!" And our most religious poet, Milton, has this eulogy on music, couched in these expressive lines:

There let the pealing organ blow,
To the full voiced quire below,
In service high and anthems clear,
As may, with sweetness through mine ear,
Dissolve me into extacies,
And bring all heav'n before mine eyes!

And why should these pleasures of harmony be excluded from the exercises of religion? The Old and the

New Testament frequently mention them. As to the Old Testament, music constituted no inconsiderable portion of the services of the Jewish sanctuary. Singing men and singing women are specified as making part of the ritual worship in which they were engaged. "David's harp, of solemn sound," was a choice instrument amongst the Jewish tribes in the earlier period of Sacred History. The Book of Psalms is a collection of odes written for the purpose of being set to music in the worship of the Supreme Being. Hence the compositions are in themselves not only simple, but impregnated with a devotional sublimity. Organs are mentioned four times in the Old Testament. Gen. iv. 21: "Jubal, the father of such as handle the organ." Job xxi. 12: "They rejoice at the sound of the organ." Job xxx. 31: "My harp also is turned into mourning, and my organ into the voice of them that weep." And lastly, Psalm cl., where it is thus impressively introduced: "Praise him with the sound of the trumpet: praise with the psaltery and harp: praise him with the timbrel and the dance: praise him with stringed instruments and organs: praise him upon the loud cymbal: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord!"

The New Testament sanctions us in rendering the pleasures of harmony subservient to our devotion. Our blessed Lord, at the institution of the *Holy Supper*, concluded with singing a hymn, expressive of their gratitude and joy, previous to the withdrawal of himself and disciples to the Mount of Olives. And the Apostle Paul exhorts us, when we are merry, to sing psalms, implying that cheerfulness is a part of religion, and singing psalms the best way of promoting it. Nor must I omit to notice that, in the Book of the Revelation, heaven itself is represented as deriving its felicity from the pleasures of harmony! Rev. xv. 2, 3: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, (Antichrist,) and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the ser-

vant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, O thou King of saints!"

The prevalence of vocal and instrumental music among devout worshippers in these latter ages, is a well known fact. The *Catholics*, however gross their abuses of religion in other respects, are too well aware of the imposing air it sheds on their splendid ceremonies to omit it on any occasion. The *Church of England* boasts of its imparting a solemnity to their worship. Refined and sublimated, it has been rendered (especially once a year at St. Paul's, in a festival for the sons of the clergy) powerfully subservient to the purposes of charity. Nor has the union of vocal and instrumental music been altogether neglected by the *Protestant Dissenters*. It hath increased and is increasing, especially (witness Bristol, Bath, Canterbury, &c.) among the *Unitarians*. The *Methodists* also, a large and flourishing body, pay it every attention in their power. John Wesley (than whom few knew human nature better) took no small pains in its cultivation. His followers are singing morning, noon and night. The members of his family have distinguished themselves by extending and improving the pleasures of harmony. Music has had its part in collecting together that vast body of people, and will not fail to contribute to its prosperity.

There is one class of religionists whom it would be injustice to pass over on this occasion, remarkable for their attachment to vocal and instrumental music in the worship of their Supreme Being, I mean the *Moravians*. It even forms a part of the education of their children. They are often pointed out for their quiet, peaceable, humble demeanour, promoted, as is supposed, by their love of sacred harmony! The mildness of their tempers and the suavity of their manners, partly derived from this source, have imparted to their missionary labours a more than usual success in almost every part of the world.

And now, Christian brethren, I hope and trust that the improvement introduced this morning by your spirit and liberality into this pleasing part of our worship may aid our devotion. Not

for idle and insignificant purposes do we assemble every Sabbath in the house of God. The instruction communicated by the sermon is meant to inform the understanding, and the prayers offered up vivify the graces of our Christian profession, whilst the melodious exercises of piety are adapted to soften the mind, to wear down asperities; to rouse the sluggish apathy of the soul, to animate in the discharge of duty, to accelerate our progress in virtue, and finally, to sublimiate the imagination, as well as prepare the heart for the participation of "Joys at God's right hand, and of pleasures that are for evermore!"

I conclude with the well-known lines of our favourite poet, Thompson. Having called on the various parts of creation to praise the Lord, he turns to *man*, and exclaims,

Ye chief, for whom the whole creation
smiles,
At once the head, the heart and tongue
of all,
Crown the great hymn. In swarming
cities vast
Assembled men to the deep organ join
The long-resounding voice; oft break-
ing clear,
At solemn pauses, through the swelling
base—
And, as each mingling flame increases
each,
In one united ardour rise to heaven.

For, "God is King of all the earth.
Sing ye praises with understanding."
J. EVANS.

SIR,

March 4, 1820.

I N apology to Mr. Belsham, [p. 87,] I only give me leave to reply, that "the Christianity" about which I am said to have made so much "pothor," is no other than the Christianity about which he has, most beneficially for its interests, made certainly so much more "pothor," that of the "*Bible Only*," as exclusive of Nicene and Athanasian Creeds, and the omne genus hoc of unscripturally expressed, if not unscriptural theology. This, and this alone, is his friend's undescribable Christianity, and he, in his turn, "defies" any one to describe a truer or a better. It speaks, indeed, neither of the complex nor yet of "the simple humanity" of Christ; for it "adapts its creed to Scripture language," not "Scripture language to its creed,"

and seems then to "explain its sense" most intelligibly, as well as then only to "explain its sense" authoritatively, when it "uses words" which are scriptural, not when it "uses words" which are not scriptural. How much the introduction of any other "sense" or "language" may have prevented "wrangling to no purpose," let the records of ecclesiastical history, not your Correspondent's ipse dixit, determine.

T. T. CLARKE.

Bath,

March 6, 1820.

SIR,

I AM sorry to observe that an *erratum* has been copied from the "Hallamshire" into the present Number of the Monthly Repository. Secker, newly made a bishop, writes to Mr. Milnes, "If you write to me soon, make no change on the outside of your letter, nor in the inside *even*" (p. 69). It ought to be *ever*: meaning, I suppose, that the term of relationship which had previously appeared at the beginnings and ends of his epistles, should not give place to those terms of honour to which the newly-acquired rank of the bishop entitled him. You will agree with me that it is but justice to the memory of this eminent prelate to make this correction. It was a mere error of the press, and received its correction amongst some other errors of the same kind, on the last leaf of the "Hallamshire."

J. H.

SIR,

IT was not my intention to say any thing more on the doctrine of Necessity, but I seem called upon to add a few words upon the subject; and they shall be as few as possible. Your ingenious Correspondent Homo [p. 93] is of opinion that the question is to be resolved into consciousness. But I conceive that, without an appeal to consciousness, we may pronounce upon the truth of the following proposition, that a definite effect must have a definite cause. But your Correspondent farther observes, that the doctrine of Necessity seems to exclude accountability altogether. To this I reply, that the doctrine of Necessity appears to me demonstrably true; and *fact* proves that man is an accountable being. In his journey through life he takes the

consequences of his own conduct, and is in an important sense the author of his own happiness or misery. And what more than this need be understood by accountableness? The following observation of Dr. Jebb seems to be rational, and, if just, is much to the purpose here: "Punishment (the Dr. means in the common sense of the term) is the annexing of something over and above the natural consequence of an action. But this addition, let divines say what they please, obtains not in a future state." But granting that this observation is not just, does accountableness, in any sense of the term, imply that the actions of men proceed from a *self-determining power* of the will?

With respect to the objection of my friend Dr. Morell, (p. 86,) for the convenience of replying to it, I shall state it in the following terms: The moral feelings of mankind teach them that it is just that punishment should follow guilt, and therefore that man cannot be what the Necessitarian represents him. But do the moral feelings of mankind teach them that justice would demand the punishment of guilt, if the punishment could produce no beneficial effect? Then their feelings, I conceive, reason faster than their understanding. See note in p. 70 of your last Number. But do their feelings teach them that punishment would be more justly inflicted on a being constituted upon the principles of philosophical liberty, than on what is termed a necessary agent? Then their feelings teach them what is not true. The fact seems to be, that observation and experience have caused the ideas of guilt and punishment to be so closely associated in our minds, that we may imagine that we see or feel a connexion between them which does not rest on the basis of utility, and which cannot be proved to exist.—Is the moral consciousness of which Dr. Morell speaks, an innate feeling? Is there reason to think that, if man had never seen punishment follow guilt, he would have inferred from his moral constitution that it ought to follow it? If so, we need not, I think, object altogether to the doctrine of *innate principles*. But is this feeling the result of experience? Then it cannot teach us what experience does not teach; and if we feel convinced that justice calls for the punishment

of sin, though the punishment *would be in every sense useless*, it must be reason and not feeling which has taught us this lesson. Where, then, is the evidence of this proposition to be found? But after all, is this feeling, if carefully considered, any thing more than an acquiescence in a law of nature which is presumed to be wise and right? Perhaps, indeed, there may be blended with this feeling a secret conviction that the suffering which is the consequence of guilt is, in a general view of it, beneficial; a conviction which experience can scarcely have failed to generate. At all events, it may be observed, that feelings are sometimes difficult things to analyze, and cannot be successfully opposed to what appear to be the clear and certain deductions of reason. I submit these hasty remarks to the consideration of my friend, and if they should appear satisfactory to his reflecting mind, I shall *feel* persuaded that they are just.

E. COGAN.

P. S. Does our moral consciousness teach us that there is a connexion between guilt and punishment which is not founded on utility, but on the *immutable fitness of things*? This, I think, my friend will hardly allow.

Is there not reason to think that we sometimes lose sight of the origin of our moral notions, and overlook the medium by which ideas have been associated in our minds? Is not this the case with those who imagine that they perceive virtue to be intrinsically excellent, and vice intrinsically odious, *all regard to their respective tendencies and effects being set aside*?

Brief Notes on the Bible.

No. XI.

"Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2.

IT is not my purpose, in this advanced stage of the controversy, to expatiate on the above text as implying unequivocally the simple humanity of Jesus, knowing that your columns may be better filled than with repetitions of arguments that have never been answered. But I am a little

curious to ascertain what sort of answer to them could be framed by one disposed to the attempt. It is not so long since I thought, if it may be called thinking, with the orthodox, but that I can recollect some of the vivid impressions then upon my mind, and I will endeavour to replace myself in my former station, and try how I could have grappled with this formidable text, with a view to its coalescence with the divinity of our Saviour.

"It would be vain to contest the human nature of Christ, his assumption of it being evident in every page of his history; but his godhead being recognised in the Scriptures—it matters not how scantily, or whether in seeming impeachment of many of his discourses—we must not, in the construction of passages apparently at variance, lose sight of his two natures, with one or the other of which all such passages will be found, or easily made, to harmonize. It is true that, considering Jesus only as God, no idea can well be more ridiculous than that of his anticipating, or of his earthly ministry being crowned with, a recompense! And this our captious adversaries take the full advantage of, without the candour to advert to his having also been a man, strenuous, persecuted, suffering in his vocation, and accomplishing the salvation of his brethren of mankind through all generations. Was it fitting that such consummate merit should go unrewarded? So far, upon general principles, I can reason satisfactorily. But the question occurs—the man Jesus having died, and risen, and ascended into heaven—has he there a separate existence from the second person in the Trinity, so as to be *susceptible* of this reward? For it is quite clear that, in that Divine union, his blessedness and power were from all eternity complete and incapable of the smallest accession. If he have, there must now be two Christs; one angelical, the other divine. This question does, indeed, interpose something like a difficulty, which, if I have not the faculty of resolving it, I must be under the necessity, with a prostrate and satisfied mind, of classing among the incomprehensibles which it is my Christian duty to acquiesce in. If Jesus had been merely a prophet, divinely inspired, or a superangelic, pre-existent spirit, then, indeed, the

passage would have been intelligible enough; but either supposition is blasphemous, for it impugns his divinity, which is not to be endured. Yet some interpretation must belong to it, and one that don't involve an inconsistency, which never could find its way out of the mouth of an apostle. Scholastic subtilties amount to nothing, though multifarious as descending snow. They serve but to shew the attenuating ingenuity of the human mind, and are so various withal, as to leave the question little better than a maiden one. That there is a latent and forthcoming solution of it I must, and will, and do reverently believe, and have only to lament that the ministers of our holy religion have not yet found it out."

In this state of incertitude, Sir, I must have quitted the subject, and am really not aware that more could have been made of it; but if any of your readers (I know you have orthodox ones, and that your Repository is open to them) can refer to, or produce any feasible exposition of the text, in agreement with orthodoxy, I solicit the communication of it.

I will only trespass further to observe that being "set down at the right hand of the throne of God" is at a measureless distance in effect from being seated *on* it, and conveys no stronger idea than, in terms suggested by human affairs, the high consideration in which Jesus is most deservedly held, and his pre-eminence over the heavenly hosts encompassing the throne of the *One Eternal*.

BREVIS.

Homerton,
March 1, 1820.

SIR,
IT is with reluctance that I trouble you on a personal matter; but I think myself bound in duty to do so, and I am persuaded that you will favour me with this attention. The object is to inform your Correspondent, *Independent*, (p. 102,) that I am not, and never have been, directly or indirectly, "engaged in the Congregational Magazine," either as a contributor or in any other capacity. Twice, indeed, I believe that my name has appeared among others in the usual "Answers to Correspondents:" and therefore I am compelled to mention circumstances so trivial, that I am ashamed to trouble you and your

Correspondents with them. The one of these occasions was, my having addressed to the Editors of the Congregational Magazine a short letter on some subject; which they acknowledged as received, but did not honour with insertion. The other was, that I solicited admission for a paper by my excellent friend Mr. Montgomery, *On Slavery*; and this request was readily granted.

J. PYE SMITH.

SIR, March 9, 1820,

THE inclosed extraordinary production is submitted to you for insertion in the Repository. Of its genuineness no doubt can be entertained. The copy which you now receive you will find to have been the property of Mr. Samuel Ogden, a man of eminent learning and piety, of whom an interesting account may be read in Calamy, or in the Nonconformists' Memorial. He was ejected, by the Act of Uniformity, from Mackworth, in Derbyshire.—How thankful should every Englishman, and especially every Dissenter, be, for the widely different state of things under which King George IV. has ascended the throne!

VICINUS.

The Loyall speech of G. Plaxton, Mr. of Arts, Minister of Sherriff Hailes, in Shropshire, spoken at Shifnal in the same county, upon the Proclamation of K. James 2d. Ffeb. 6th 1684.

Gentlemen!

You have laid the greatest task upon me that ever I underwent in all my days; you have obliged me to speak of the important matters of the nation, and allowed me scarce a minute for meditation or thought; but may that almighty power by whom Kings reign instruct me! And may that heart and soul full of loyalty furnish my tongue with elocution!

Gentlemen!

My undertaking is great and difficult, who can speak of Kings without awe and reverence? Or who can be an orator when those 2 contrary passions of grief and joy at once struggle in his breast? I cannot look back to the peacefull days of Charles 2d, I cannot remember the lasting happiness of his reign but I must drop a tear upon his hearse; nor can I look forwards towards the present glories of James the 2d, but I am overwhelmed with joy, and a loyall transport seizes me. We have lost one of the best of princes which ever swayed the British scepter, Charles the Gratiouse; a prince

who was the care of Heaven, the darling of his subjects, whose life was a miracle, and his whole reign one continued blessing; mercy and justice were the supporters of his throne, peace and good wishes the legacys he hath left us; I cannot relate the last words of that incomperable prince without a sigh, I dare not name them without tears for our general loss; thus he remembered us in his dying words, if such a prince may be s^d to dye. Brother! I am now going to resign up my self to God, and my crown and governm^t to you; grant me these few requests!

1 In all your undertakings set the fear of God before your eyes, and let that direct you.

2 Remember to mentain the Church of England as now by law established.

3 Govern your subjects with mercy, ease, and peace.

4 Be good to my Queen and children.

These were his royall legacys which he left us, legacys truly becoming such a prince as Charles 2^d! But this is not all, tho' a great deal more then we deserved; the greatest blessing is still behind, he hath left us his Royall Brother James the 2^d. to succeed him in his throne and vertues; this must wipe away all our greifs. This must make our joys perfect, and crown our lives with a lasting happiness. The sun is set with us, but no night follows; Charles the Gratiouse is exchanged for James the Just; and though our King be dead, yet the Monarch lives. We are blessed again with a gratiouse prince, a prince whose vertues need no panagyrick, and to praise him according to his most excellent greatness, is above the feeble power of oratory and eloquence; what vertues can we wish for in a prince which our present sovereign brings not to his throne? What joys are wanting to make us happy which he will not bestow? Would we have our religion secured? we have the laws on our side, and the Royall word of a King for it. The King hath declared that he will mentain our religion as now by law established, and doe what in him lyes to make the church of England flourish.

Gent.!

Where the word of a King is, there is power; and what the King hath declared he will make good, for no prince is juster to his word then he is. Would we have our rights and libertys preserved? we have a prince of the greatest justice upon earth. Whilst he was a subject he was the most faithfull freind, and the best of masters to his servants, and I hope a good Mr. will never make a bad King; but now we have his Royall pro-

mise that he will walk in the steps of his dear Brother. Would we have the glories of our kingdom mentained? Would we see the old English bravery flourish? we have now the most victorious and warlike prince in Christendome: a prince who dare attempt any thing, but an ill act; a King who hath been a souldier from his cradle; I need not tell you how he signallized his valour under the Puissant Mareschall De Turenne in Ffrance; I need not speak of his magnanimity under Don Juan of Austria, against the Ffrench King, then in league with the English Rebels; I need not remember you of the extraordinary hazards of his Royall person in the Dutch ingagement, fighting for the honour and rights of our nation, and exposing himself in a shower of fire and bullets: bullets which exposeth not the greatest prince ffrom the meanest souldier.

Gentlemen!

He was then the joy and treasure of our nation, and our Representatives in Parliament did not only gratefully acknowledge his services; but did loyally chide him for hazzarding his Royall person in war, in whom all our hopes and expectations was centered. He is still the same James the Just, the valiant and the brave; though we (I wish I were not to name it for the honour of my nation) ingratelly revolted from him. Away then with all phanatick fears, and jealousies. Can the Granchild of James the Peacefull? Can the son of Charles the Martyr? Can the Brother of Charles the Gratiouse? Can Victorious and Just James D. of Albany prove an ill King? it cannot be. Can he that hath been an obedient subject for 52 years together? Can the justest master, and the firmest freind, and the most faithfull Brother prove an ill king? It cannot be. And God forbid that any one should think it.

Gentlemen!

Let us remember our duetys and endeavour all we can to be Loyall, and then we need not doubt but god will bless us with a mercifull and gracious Prince. Our submission to his rule, our content, and cheerfull obedience under his governm^t, will return to us in showers of mercy, kindness, and justice. Good subjects commonly make good Kings, and if our King should prove otherwise, it will be our own faults. What shall I say more? Charles the Gratiouse still lives in James the Just. We have only changed the name, not altered the Sovereign. Away then with those odious names of Whigg, and Tory; let 'em be forgotten, and buried; let us remember that we are Xtians, and English men; the former will teach us Loyalty, and alegiance to our King, love, unity, and good wishes

towards one another. The latter will engage us to maintain the glories, and peace of our Church, and Nation, and to preserve the best of Kings, and the happiest of Governm^{ts}. Let us all with one heart and mind bless God for these mercys; and say,

God save King James the Second.

These present

To the Rev^d Mr Sam. Ogden
at his house in
Wirksworth.

SIR,

Edinburgh.

IT is very desirable that the characters of the dead, as well as of the living, should be cleared from every reproach which has been unjustly thrown upon them. It is still more desirable that good books should be freed from every opprobrious name which has improperly been fixed on them, as such names very much prevent their usefulness. With this view I send you the following remarks on two authors, who have generally, but I think unjustly, been considered as unbelievers in Christianity. I lately read the first volume of tracts by Thomas Chubb. It consists of a number of excellent and scriptural essays on the Unity and Supremacy of God the Father, on Sin, Justification, Faith, and on Free Inquiry. The first is entitled, "The Supremacy of the Father asserted, or Eight Arguments from *Scripture* to prove that the Son is a Being inferior and subordinate to the Father, and that the Father alone is the Supreme God." In this he says, "This controversy may be reduced to the answering directly yes or no to this plain question: Is the God and Father of our Lord Jesus Christ really and truly the God and Father of our Lord Jesus Christ? Here, if the answer be in the negative, then the express testimony of Christ and his apostles is denied; if in the affirmative, then the supremacy of the Father is yielded up." At the time of writing this tract, in 1715, he was an Arian, though he appears to have entertained considerable doubt whether the creation of all things by Jesus refers to the material creation, or to the moral creation produced by Christianity. The whole of the tracts contained in this volume display a close acquaintance with, and a deep reverence for, the Scrip-

tures. I have been told that the other volumes of his tracts, which I have no opportunity of seeing, are more inclined to Infidelity; but, knowing how often Unitarians in the present day are charged with not believing in Christ, I must doubt the correctness of reckoning Chubb as a Deist till I see stronger evidence of his unbelief. If any of your Correspondents who have the means of reading the other volumes of his tracts, will favour me with an account of them, through the medium of your valuable Repository, I shall feel much obliged to them. If Chubb were afterwards a Deist, he is the only instance, that I know of, of a man having become such from real, careful, diligent, and impartial examination of the Scriptures. But till I see much stronger evidence of his unbelief than I have yet done, I must regard his being called a Deist as an unjust stigma upon his character, and rank him as a well-informed Arian.

Leland, in his account of Deistical Writers, allows "that Chubb is not properly a Deist, that he acknowledges Christ's mission, and reduces the gospel to these three principles: That nothing but a conformity of mind and life to the eternal rule of righteousness will render men acceptable to God; that, when men have deviated from that rule, nothing but thorough repentance and reformation will render them the proper objects of God's mercy; and that God will judge the world in righteousness, and render to every man according as his works shall be."

Another person generally, but very unjustly, called a Deist, whom I wish to bring before the notice of your readers, is Toland. His best work, entitled *Christianity not Mysterious*, was written in 1696. In this the writer undertakes to prove, "that there is nothing in the gospel contrary to reason, and that no Christian doctrine can properly be called a mystery, in the modern sense of the word. God reveals many things in Scripture which we could not otherwise have known, but nothing which contradicts what we do know. By Christianity was intended a rational and intelligible religion, because Christ and his apostles appeal to reason in support of what they taught, and their miracles were proofs of their divine mission addressed

to the reason and senses of men. A mystery, in the language of the New Testament, does not mean, what it is now used to mean, a thing unintelligible or contrary to reason, but simply a thing hid, a secret, and all mysteries are said to be revealed in the gospel, and therefore to be no longer mysteries or secrets. Such things, therefore, are called mysteries in the gospel as were hidden from former times, but were then revealed as the truths of Christianity, particularly the death of Christ and the calling of the Gentiles, which had been concealed from the Jews, but were now made known to Christians. The usage, therefore, of the word mystery or secret in the New Testament, affords no countenance to those doctrines, such as Transubstantiation and the Trinity, which are now called mysteries, because they are unintelligible and contrary to reason." From this brief abstract of Mr. Toland's work, it is sufficiently clear that he was a Christian. The clergy, however, took great alarm at this book, and represented the author as an unbeliever in Christ, a charge which has been often very unjustly repeated against Unitarians. The next Convocation would have condemned the work, but disputes on other subjects drew off their attention from it. In Ireland, of which country the author was a native, the publication of this work, and the free and perhaps rather imprudent manner in which Toland declared his sentiments, raised a great clamour, and a prosecution was preparing against him, when he left the country and went abroad, where he was received with great favour by the Electress of Hanover, the mother of George I. He wrote a life of Milton, in which he said, "that, as the Icon Basilike had been imposed on an age so well able to examine it, he did not wonder that some books had been imposed on the early Christians." For this he was attacked by Mr. Blackall, who said, this could mean only the books of the New Testament. In answer to this accusation, he published in his *Amyntor* a list of all the spurious books mentioned by the early fathers. From this he has been most unfairly accused of placing these on a level with the New Testament. He also published a book called *Nazarenus*, in which he defends the Naza-

renes and Ebionites. Toland has been strangely passed over in Dr. Toulmin's *History of the Protestant Dissenters*, in which the conduct of the Convocation is just mentioned, but no account given of his books.*

Lord Shaftesbury is another writer very improperly called a Deist. His object is to shew that virtue has a real foundation, even without a future state. For this purpose he proves that to have the natural, kindly or generous affections strong and powerful towards the good of the public, is to have the chief means of self-enjoyment, and that to want them is certain misery. That to have the private or self-affections too strong is also miserable, and that to have such affections as are founded neither on the interest of the public nor of the person himself, is to be miserable in the highest degree. In tracing the disinterested affections, he seems to have had a considerable glimpse of the system of association. An excellent vindication of Lord Shaftesbury is contained in Mr. Lindsey's *Second Conversation on the Divine Government*.

T. C. H.

P. S. The writings of the late Mr. Christie, of Montrose, especially his *Discourses on the Divine Unity*, are justly valued by all Unitarians. Perhaps some of your readers may be interested in learning that there still remains in Montrose one individual who was formerly a member of Mr. Christie's congregation there, and who, after Mr. Christie went to America, for some time officiated in reading the Scriptures and conducting the devotions of the Society. From this circumstance his name had been inserted in an Angus and Mearns register as Unitarian minister at Montrose. I sent a letter with as accurate a direction as I could. In answer, Mr. Nicol informs me that he is now, as far as he knows, the only Unitarian in the place, and he is of the age of 76. It is several years since the society was entirely broken up, all the other members either being dead or having left the place.

* Is it not very desirable that some competent person would continue this history from the accession of Queen Anne, at least to the accession of the present King?

Letter of Mr. J. Q. Adams' on Emigration to the United States of America.

[The following letter from Mr. Adams, Secretary of State to the American Government, late ambassador to England, addressed to M. Maurice de Furstenwaerter, has been published in the German, and copied into the English newspapers: and the name and character of the writer, the good sense and liberal spirit which pervade the document, and the importance of the subject at the present moment, when so many persons are forced by the vices of the old governments of Europe to look towards the United States for an asylum, induce us to give it all the publicity and permanence which our pages can promise. ED.]

Washington, June 14, 1819.

SIR,—I have had the honour of receiving your letter of the 22d of April, with the enclosure of the Baron de Gagern, your relative, and a copy of your printed report: I hope, and indeed entertain no doubt, that the latter may be of great utility to such of your countrymen as may have formed erroneous ideas with regard to emigration from Europe to this country. It has been clearly shewn to you, that you have accurately seized the idea in your report, that the Government of the United States has never taken any steps to invite or encourage emigrants to come from any part of Europe to America. It has never held out any inducements to draw to this country the subjects of a foreign state. Motives of humanity have sometimes determined it to offer certain facilities to some emigrants who may have arrived here with the intention of establishing themselves here, and who had need of particular assistance for executing their intention. Neither the Government of the Union, nor the different States that compose it, despise or disdain the increase of strength and prosperity which the nation might receive from a mass of new inhabitants, healthful, laborious and temperate; nor are they more indifferent to the great advantages which this country has derived, and is still deriving, from the concourse of adopted children coming from Germany; but there is one principle on which all the institutions of this Republic are founded, and which is a permanent objection to granting favours to new comers. This is not a country of privileges, but of an equality of rights. The sovereigns of Europe grant to certain classes of individuals certain privileges,

which have some object of political utility; but it is the general opinion here, that privileges granted to one class of people are necessarily an injury to some other.

“Emigrants from Germany, or from any other country, have not on arriving here any favour to expect from the Governments; but in case they should desire to become citizens of the State, they may flatter themselves with enjoying the same rights as the natives of the country. If they possess property, they may reckon upon finding the means of increasing it with moderation, but with certainty; if they are poor, but laborious, honest, and know how to be satisfied with a little, they will succeed in gaining enough to support themselves and their families; they will pass an independent but a laborious and painful life, and if they cannot accommodate themselves to the moral, political, and physical state of this country, the Atlantic Ocean will always be open to them to return to their native countries. They must bend their characters to necessity, or they will assuredly fail as Americans in all their schemes of fortune; they must throw off, as it were, their European skin, never more to resume it; they must direct their thoughts rather forwards towards their posterity, than behind them to their ancestors; they must persuade themselves that, whatever may be their own sentiments, those of their children will assuredly approach more to the habits of the country, and will catch something of the haughtiness, perhaps a little contemptuousness, which they have themselves remarked with surprise in the general character of this people, and perhaps still more particularly in the individuals of German origin who are born in this country.

“This sentiment of superiority over all other nations, which never leaves them, and which has been so very displeasing to foreigners who have visited our shores, proceeds from the opinion entertained by each individual, that, in quality of a member of society, there is no person in this country superior to him. Proud of this feeling, he regards with some haughtiness those nations among whom the mass of the people are regarded as subordinate to certain privileged classes, and where men are great or insignificant by the hazard of their birth. But from this it also happens that no government in the world has so little means of bestowing favour as that of the United States. The Governments are the servants of the people, and they are regarded as such by the people, who create and depose them.

“They are elected to administer the public affairs for a short space of time,

and when the people are not satisfied with them, they cease to maintain them in their functions. But if the means of the Government to do good are limited, the means of doing ill are limited also. Dependence here in the affairs of Government is precisely in the inverse ratio of what takes place in Europe. The people here do not depend upon those that govern them; but the latter, as such, depend constantly upon the good-will of the people.

"We know very well that, of the quantity of foreigners who every year come to our country to fix their abode, none of them come from taste, or from any regard to a country to which they are totally strangers, and of which the Germans do not understand even the language. We know that they come here not for our advantage, but for their own; not to labour for our prosperity, but to ameliorate their own condition. Thus we expect to see very few individuals of Europe who enjoy in their own country ease, happiness, or even any gratification, come and settle in America. Those who are happy and contented remain at home, and it requires a principle of motion not less powerful than want to remove a man from his native country, and the place where the tombs of his ancestors are placed. Of the small number of emigrants of fortune who endeavoured to settle in our country, a considerable portion were dissatisfied with our singular customs, and after a certain residence returned home. There are certainly some exceptions; and in the most opulent and distinguished class of our fellow-citizens, we have the good fortune to count some individuals who would have acquired fortune and distinctions even had they not passed into a new country, and another portion of the world. We should feel great satisfaction in seeing yourself among this number, and that it would accord with your dispositions and sentiments.

"I have the honour to be, Sir, &c.

"JOHN QUINCY ADAMS."

Liverpool,
February 5, 1820.

SIR,

I SHOULD not again have trespassed on the attention of your readers, had I not perceived that your Correspondent, Mr. Edward Taylor, (p. 22,) has rather mistaken the objects of my letter (XIV. 672). My proposition was not the formation of a distinct, new Society, as Mr. T. has supposed, but rather the consolidation of our *old institutions* under one general head. I

began by remarking that "a number of unconnected institutions are certainly *objectionable*, but I perceive no reason why *one General Association*, properly subdivided, should not be able to take cognizance of whatever affects the whole body of Unitarians." Now the list of unconnected Societies mentioned by Mr. T. has rather confirmed me in the opinion, however much good they may be capable of doing in their various ways, that something is wanted to *connect them together*. "All these Societies and Associations have arisen," says Mr. T., "because the want of them became manifest." As the spread of Unitarianism goes on, new wants may and will arise, and consequently provision must be made to meet them. We already find many people thinking (and I am inclined to their opinion) that a Central Committee would greatly facilitate the spread and operations of our Fellowship Funds, which would then probably be more efficaciously employed. Now this supposes some new establishment. Again, many of our Fellowship Fund Committees have expressed a desire to assist their brethren in foreign parts, and in particular the case of William Roberts, of Madras, has excited their attention. As scattered and disjointed bodies, it is clear that nothing can be done to advantage in this way, and consequently I understand it is in contemplation in London to form a Committee to act in the foreign department. Here, then, is another establishment.

I am perfectly open to conviction, and care little about the *mode* so as the *end* is accomplished, and this end I conceive to be the concentration of our strength in such a way as shall simplify and make it the most effective. I would therefore consolidate all our institutions in a form to render them equal to all purposes that might be required. If it be said that one Committee cannot be expected to do every thing, make it more numerous, and subdivide it, as occasion may demand. Societies and Associations in the country, under whatever names they please to call themselves, might be considered as branches from the Parent Association: the whole would be perfectly intelligible, and I conceive a greater union of purpose and execu-

tion would soon be apparent. Whether the present is the time or not, may perhaps be a matter of debate, but to some such organization as this, sooner or later, we shall find it necessary to come. In any event, it is pretty evident that, from some cause or other, our neighbours of other denominations have a decided advantage over us in these matters.

T.

Sir,

Cranbrook,
Feb. 20, 1820.

YOUR Correspondent J. F. [XIV. 727] expresses his sentiments on the late trial of Mr. Carlile, and wishes to know the sentiments of Unitarians in general on the same subject. I, therefore, take the liberty to send mine, differing as they do from his, and probably from others. I feel convinced of the equity of the verdict the jury returned against him. Paine's *Age of Reason*, which he not only published but defended, is a scandalous blasphemous libel against the Scriptures, and against all who believe in, and propagate the doctrines of, the Bible. That I think is so clear as to need no proof. He designates the Bible, "a book full of lies and blasphemy against God." If then the Bible contain the word of God, and be a good book, this language is blasphemous. He speaks of priests as stupid and ignorant, says their learning consists of a, b, ab, and hic, hæc, hoc. This is scandalously false, and a great crime. If men's characters be sacred, they ought not to be so treated. If to rob a man of his character be a greater crime than to rob him of his property, Carlile is a greater criminal than a common thief. But the question is, how ought he to have been treated? Though we believe him criminal, ought we not to act like Christians towards him; pity, forgive and endeavour to convert him? Certainly, and so ought we to do towards other criminals. Christianity forbids all revenge, and retaliation of wrong received. But is it, therefore, against a civil polity? Against magistrates? Against all punishment whatever? If it be not, and I feel persuaded it is not, the true medium must be found between revenge or retaliation, and a

total neglect of crime. The only thing that appears unjust in this case is, the partiality with which this offender is singled out for punishment, while so many guilty of worse offences against religion, are not only left unpunished, but even applauded, and rewarded for their work. I do believe, that without much labour, expressions and sentiments might be collected from the writings of persons in Church and State, as well as those who lead the diversions of the public, that are equally offensive and injurious to religion and morals. Mr. Carlile's case has frequently been viewed as a case of conscience; and his persecution, as a religious persecution. The whole of his conduct, however, is such as to prove this notion erroneous. For a man to write or publish such a book, as the *Age of Reason*, with a view to promote the honour and worship of the Deity, is too strange to be admitted. It is frequently the complaint of Deists, that they are not included within the pale of toleration; that they are not at liberty to propagate their religious tenets. This complaint is false, except their tenets be calumny, scorn and derision against religion, decency, good morals, and the public worship of God. Except they be a depreciating of every thing that is good in human nature, and a derision of every thing that is weak and wrong. For, do they believe in the existence of a God, the creator, preserver and governor of the world? They are at liberty to teach this. Do they believe him to be good, wise, great and immortal? They have the suffrage of all to teach this. Do they believe that all that can be known, or that it is desirable or useful to know of him, may be learned from his works? No one objects to their teaching and enforcing this. Do they hold that men should be just, benevolent, sober, chaste; and do they wish to plead the cause of morality in general? Why, who, in the name of goodness, denies them the right to do so? But do they wish to spit the foulest venom and slander against all men indiscriminately, bad and good, foolish and wise? Who would say that they are any longer to be considered men? Christianity shrinks not from inquiry. It will stand, though attacked by the combined powers of wit, raillery, worldly power,

and all other opposition whatever. But the question is, whether an author or publisher of a book that vilifies, degrades and abuses the best men that have ever lived, and at least the best book that was ever written, be not guilty of a crime? Whether we are to consider such an one as an inquirer after truth, or desirous to enlighten his species? Paine's book has been refuted, many of his statements proved palpably false; and, I may add, many of his statements too that affected the credit of the Bible essentially.

Has Mr. Carlile noticed these in his defence? Has he attempted to point out their weakness or insufficiency? No; he knew it was not his object to do so. But, for the policy of the thing, would it not be better to pass over such conduct with the silence of pity or contempt at such attempts; or, be content with defending and vindicating Christianity? I certainly think it would. But if any one chose to pour upon such offenders a different measure of correction, I could not refrain from saying they deserved it. I admire and would imitate the Son of God, when he prayed for his murderers; but if Tiberius had ordered Pontius Pilate and Caiaphas to be crucified, for crucifying him, I could not find a Christian principle that would deny the justness of the retaliation.

C.

Chichester,
March, 3, 1820.

SIR,
IF I mistake not, the idea of forming a Society for supporting Missionary preaching among the Unitarians, was first offered to their notice, through the medium of the Monthly Repository. Having this precedent, I solicit permission, through the same medium, of submitting to the Unitarian public, the propriety of forming a Society for the purpose of enabling young men in humble life, to avail themselves of the instruction afforded at Glasgow, York, or any such places; for qualifying themselves for the Christian ministry.

There are a few places, whence exhibitions or grants for the above purpose are derived; but I have reason to think these are too few for the

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Y

demand: and as we have no longer the Unitarian Academy, it appears to me desirable, that greater access should, if possible, be given to the above-mentioned places of instruction.

If young men are admitted, on what we may call the foundation of these places, though much is supplied them gratuitously, still there are travelling, and other incidental expenses, which, though amounting to no great sum, are nevertheless heavy, and, perhaps, in some cases, almost insupportable to the parties.

The object of my proposed fund, would be to defray these expenses, in the cases of seriously disposed and diligent young men. It is to be raised by annual subscriptions, which, it is presumed, would not be very burthensome: as, from there being no additional expense incurred in tutors or buildings, the object being not to overcharge the present establishments with pupils, but simply to enable young men of promise to avail themselves of the advantages of present institutions, when vacancies might happen to occur; a small sum, comparatively speaking, would be sufficient for the end proposed.

We are not overstocked with labourers in the vineyard, and where young men of good character and habits have a strong bent for the Christian ministry, it seems highly desirable to encourage it. At the same time, it is necessary that those who appear in our pulpits should have sufficient learning to enable them to separate the fancies of men, under which Christianity has for centuries groaned, from the pure oracles of celestial truth. How far my suggestion will tend to effect this, or how far it may be liable to objections not at present perceived by me, I must leave to the consideration of your zealous and enlightened readers.

J. FULLAGAR.

Bloxam,
January 25, 1820.

SIR,
THERE is in Vol. XIII. p. 632, of your valuable Miscellany, a paper to prove that the last clause of Rom. ix. 5, refers to our heavenly Father. This, I hope, will appear still more evident from the following observations:—

Rom. ix. 4, 5: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

Eph. ii. 11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Here are two catalogues of religious privileges; the first was enjoyed by the Jews—but the second the idolatrous Gentiles were destitute of.—Please to compare them together, and observe how very similar they are; and recollect that they were both written by one person, the Apostle Paul, who was himself a Jew, and the Apostle of the Gentiles; that the Epistle to the Romans was written some years before that to the Ephesians; that it is, therefore, from this circumstance, as well as from their great similarity, certain that the same general ideas occupied the mind of the apostle when he wrote the last of these two catalogues, as when he penned the first; yes, it is very probable that he directly recollected the first of these catalogues when he wrote the second. Well, Sir, now then take notice that the last clause in the second catalogue is, "*And without God in the world.*" Surely then the last clause in the first catalogue refers to the same person, i. e. to our heavenly Father, and to him alone. And this is the more evident from the name of the Supreme Being not being mentioned distinctly or separately in the first catalogue before, but only once in a secondary way, i. e. as necessarily connected with and forming a part of another head of this catalogue of privileges.

I add no more, the thing speaks for itself.

JOSEPH JEVANS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXII.

Miracles "annexed to the Succession of our Christian Kings."

A learned and grave divine arguing that the gift of healing was not an absolute but an occasional power in the apostles has this pleasant digression:—"And, by the way, perhaps this is the best account that can be given of the relique and remainder of the primitive miraculous Gift of Healing, for some hundreds of years past, visible in this our nation, and annexed to the succession of our Christian kings: I mean the cure of that otherwise generally incurable disease, called *Morbus Regius*, or the *King's Evil*. That divers persons desperately labouring under it, have been cured by the mere touch of the *Royal Hand*, assisted with the *Prayers* of the *Priests* of our Church attending, is unquestionable, unless the faith of all our ancient writers, (see especially *Bradwardine de Causa Dei*, L. i. C. i. *Coroll.* par. 32, p. 39,) and the consentient report of hundreds of most credible persons in our own age attesting the same, be to be questioned. And yet they say some of those diseased persons return from that sovereign remedy *re infecta*, without any cure done upon them. How comes this to pass? God hath not given this *Gift of Healing* so absolutely to our *Royal Line*, but that he still keeps the reins of it in his own hand, to let them loose, or restrain them, as he pleaseth."

Bishop Bull's Sermons, (8vo. 1713,) I. 217, 218.

No. CCCLXIII.

Advantages of the Moderns.

We may be said to stand at the confluence of the greatest number of streams of knowledge, flowing from the most distant sources, that ever met at one point.

Mackintosh's Disc. on Law, p. 25.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Sermons for the Use of Families.* By Edmund Butcher. Vol. III. Svo. pp. 478. 12s. Sherwood and Co. 1819.

THE First Volume of these Sermons appeared before the Monthly Repository was instituted; the Second came under our Review in Vol. I. pp. 544—547. The remarks which were there made, perhaps somewhat censoriously, by way of objection, do not apply to this Third Volume, in which the preacher states his opinions explicitly and defends them with zeal, although with his characteristic modesty and candour. In the Preface he explains, under a sense of duty, “ the present state of his religious inquiries,” and inserts with this view an extract from his Sermon preached before the Western Unitarian Society, in 1809, (quoted Mon. Repos. IV. 679—682,) describing his progress and final settlement in proper Unitarianism. One of the Sermons in the Volume also is of the same purport. This Christian faithfulness may not increase the author’s popularity, but it must raise his character in the estimation of such as value integrity of mind and moral courage; and in the retrospect it will always afford satisfaction to his own conscience.

The following are the Titles of the Sermons in the present Volume:— I. Where is God? II. God and the World proposed to the Choice of Mankind. III. On the Chequered Nature of Human Life, and the Glory reserved for the Truly Sincere. IV. The Benefit of Afflictions. V. God, our Refuge, in all Cases. VI. On Hope. VII. Mercy and Truth conspicuous in all the Divine Proceedings. VIII. The Importance of a Due Regulation of the Thoughts. IX. On the Nature and Duty of Prayer. X. One Grand Condition of the Forgiveness of Sin. XI. Samson’s Riddle. XII. Moral and Religious Freedom. XIII. Christianity a Deliverance from Sin and Death. XIV. The Resolution of Paul, and how it is to be imitated by us. XV. A Birth-Day Sermon. XVI. Life, a Pilgrimage. XVII. Au-

tumnal Thoughts and Reflections. XVIII. On the Duties of Husbands and Wives. XIX. On the Duties of Parents and Children. XX. On the Duties of Servants and Masters. XXI. David’s Charge to Solomon. XXII. Unitarianism described. XXIII. The Great Object of Christ’s Mission. XXIV. The Christian’s Love to an Unseen Master. XXV. Sermon for a New Year. XXVI. The Conditions of Pardon to Sinners. XXVII. The Origin and Obligations of the Christian Name. XXVIII. The Vanity of Human Greatness, and the Uncertainty of all Human Expectations.

Notwithstanding the preacher’s explicitness with regard to his opinions, on every fit occasion, the Sermons are not commonly doctrinal. As the titles would lead the reader to expect, they are distinguished by variety. There is a happy mixture of devout reflection, moral sentiment, spiritual experience, and Christian duty. On every topic, the author’s ambition seems to be not so much to obtain the praise of a profound reasoner or a superior writer, as to occupy the station of usefulness. In the true sense of the word, he is an Evangelical preacher, for he always argues on Christian principles, and exhorts from Christian motives, and thus infuses into the Sermons no small portion of fervour. The style is simple and familiar; the sentences short, and sometimes striking. Scripture language is largely used and freely accommodated. Colloquial phrases and familiar images occur, which a very refined taste may disrelish; but we know not whether the composition will not on this account be more acceptable upon the whole to the majority of readers. And no one can fail to be pleased with the entire exemption of the Sermons from all parade and affectation: the preacher seldom appears in them in his own person, though whenever they direct attention to himself he is seen in the delightful character of a sincere and pious Christian, and a liberal, ingenuous, humble and good man.

Ser. I., on 2 Kings ii. 14, entitled,

from the text, "Where is God?" is an instance of a discourse at once rational in its principles and popular in its form. The division is simple but ingenious. The preacher takes up the words in a large accommodated sense, and answers the question "as it may be put by sceptical, by vicious, and by pious characters."—P. 3.

The word *characters*, here and elsewhere used for *persons*, sounds to our ears rather quaint.

The question of the text is happily retorted upon the sceptic, pp. 6, 7: "The universe is full of the Almighty, and with all the confidence of truth we may retort the inquiry, and, instead of asking, Where is God? we may boldly ask, Where is he not?"

The Sermon (VI.) on Hope is a favourable specimen of Mr. Butcher's style of preaching. The introductory paragraph is appropriate and excellent:

"It is a well-founded remark, that all the capacities and affections of our nature are originally good. Our miseries are produced, in a great measure, by the excess and abuse of our virtues. The existence of hope, and its continuance in the most unfavourable circumstances, is a striking proof of the wise and gracious provision which our Creator has made for our felicity. It is the hope of future good which sustains us under the pressure of present evil. It is the most immortal part of our present existence, for scarcely any weight of calamity can utterly crush it. There is a *vitality* in hope which overcomes a thousand obstacles, and, amidst the dissolution of all our prospects, preserves imperishable the seeds of future renovation. No human being is excluded from the benefits and advantages of this common property of man. Difference of rank makes no difference here, for the meanest rustic looks to what he aims at, with as much ardour, and, in all probability, enjoys the object of his hope, when he reaches it, with less disappointment, than the mightiest monarch his sceptre and his throne."—Pp. 82, 83.

It is well stated in the following passage that the object of hope must be *innocent*:

"The hope of enjoying unlawful pleasures, such as must be the result of intemperance or injustice, of pride, ambition, deceit, or any vicious disposition, is as real a pollution of the soul, as the actual participation in pleasures and advantages thus acquired. *The thought of*

wickedness is sin, and if, in contemplating the consequences of any impure and unholy desire, we find pleasure, virtue is contaminated at its source, and there can be little doubt, that as soon as opportunity offers, we shall act the part which we have contemplated with pleasure. The more we encourage such hopes, the greater is our moral degradation, and the greater must be our future unhappiness, because we are thus confirming those sinful habits, and adding fresh vigour to those depraved affections, the gratification of which must render us miserable."—P. 85.

There is wisdom in the observation, that "to enable us to rejoice in hope, we should have some just reason to expect that what we hope for is really within our reach," which is thus amplified:

"If this be not the case, we are deceiving ourselves, and, what we call hope, ought to be denominated presumption. If a poor ignorant peasant, for example, should amuse himself with the expectation of mounting a throne, how ridiculous would this appear to every sober observer! Here the absurdity appears in a moment, and yet it is a fact that many, even sensible persons upon the whole, are to be met with, who indulge themselves in hopes not much less wild and romantic. The power of self-deception is in no case greater, than in the extravagant hopes which it often permits us to entertain, and, perhaps, to cherish for a long time. Hope was intended by our kind Creator, to support and cheer us in every situation of life, but it was never designed to draw us out of our usual sphere of action, and give, as it were, the sanction of heaven to whatever project a bold and unbridled imagination may suggest. It is the very foundation of rational hope, that, from fair, general experience, there is some probability that its object may be attained. It is not, indeed, necessary that the highest degree of probability should exist in order to justify our hopes. It may be evident, that considerable difficulties lie in our way, but this may only animate us in our endeavours to overcome them, and, therefore, such a hope may eventually prove as successful, as one which, at the outset, appeared to have fewer discouragements."—Pp. 86, 87.

With a thorough knowledge of human nature, the preacher describes (p. 88) such as "substitute hope for exertion," and with a warm feeling of piety he maintains, at the conclusion of the discourse, that this affection of mind, to be a blessing, must have God for its centre. He says,

"All the creatures about us are necessarily dependent upon God, and from Him, what we term the inanimate parts of nature, derive their regular motions, their stated order, their beauty and efficacy. All these creatures, I say, are necessarily dependent upon God; but man, if he would act up to the real dignity of his nature, if he would be truly happy, must be voluntarily so."—P. 92.

The introduction of Ser. VII., from Psalm xxv. 10, "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies," states the division, which is natural and pertinent:

"How full of instruction and comfort is such a passage as this to a serious and pious mind! It is so plain, that the simplest may understand; and it is so consolatory, that the most timid may be encouraged; and at the same time so instructive, that it affords materials for the profoundest meditation. This will fully appear by examining its assertions, considering its limitations, and applying both to ourselves."—P. 97.

Ser. VIII., on "The Importance of a Due Regulation of the Thoughts," is very judicious, and may be recommended on account of its useful tendency.

In Ser. XI., "Samson's Riddle," we have an instance, we think, of an overstrained accommodation of Scripture. The text is Judges xiv. 14, "Out of the eater, came forth meat; and out of the strong came forth sweetness;" and from these words it is proposed to illustrate the general doctrine of Providence, and to answer the most formidable objections to it! So solemn a subject would have grown more properly out of one of the many plain declarations in Scripture of the righteous government of God. A text forced out of its meaning, besides, is apt to betray a preacher unconsciously into harsh explanations. May not the subjoined be thus denominated?

"In many cases, wars and persecutions have caused the earth to be peopled faster than it otherwise would have been; so that the loss of numbers, though a matter of sorrow to their immediate connexions, seems not to have been a matter of much importance upon the whole."—Pp. 168, 169.

"Thus, out of the eater—Death, (the universal devourer of man here,) comes forth the meat which is to nourish him

in a more advanced stage of being; and out of the strong gripe in which sin has held the human race, will finally be extracted that immortal sweetness which will cheer and regale him in the abodes of bliss."—P. 171.

Sermons XVIII., XIX. and XX., on the relative duties, are amongst the best in the volume, and render it valuable for family-reading.

On the Duties of Husbands and Wives, Mr. Butcher says,

"Before God they are to regard each other, as they really are, perfectly on a level. This will, better than any other consideration, ensure the comfort and honour of both parties. It will temper that authority to which the man is entitled, and it will dignify, and even render pleasing, that submission which, in general, proves both the duty and the interest of the woman. Each listening to the dictates of reason, the voice of conscience, the directions of Scripture, and yielding in turn to each other, the enjoyments of life will be tasted with a double relish, and the unavoidable asperities of it, borne as lightly as possible. There is delicacy as well as strength in the matrimonial bond. To observe the numerous little attentions towards each other, which real goodness of heart will suggest, and true politeness bring constantly into exercise, is the only way to keep undiminished that pure, virgin affection, which adds sweetness to strength, and renders the holy bondage in which husbands and wives are reciprocally united, the truest freedom."—Pp. 282, 283.

And again,

"In our present state, both bodies and minds are liable to various accidents and diseases. When any of these break in upon the conjugal union, and interrupt, for a shorter, or a longer space, the comforts and duties of it, it is the sacred duty, as well as the palpable interest of each, to bear with the infirmities of the other. Both, as the case may require, are to labour, by every exertion of skill and affection, to soothe the sufferings which they cannot cure, and to remove those which admit of removal, as speedily as possible. It is an express stipulation in the form of marriage, prescribed by the supreme authority of this country, that the parties take each other for "better and for worse," and that, in "sickness and in health," they are faithfully to adhere to, and assist each other. This is a wise and Christian provision. It is, also, a most solemn engagement, and it is the indispensable duty of each

party, as they value the favour of God, in whose presence the vow was made, truly to adhere to it."—Pp. 285, 286.

We concur with the preacher in his advice with regard to religious education :

" Religious instruction, as it is of the highest importance, it is the duty of both parents to impart. The nature of this, as far as doctrines are concerned, must be determined by those notions of Christianity which the parents themselves entertain. If I were called upon for my advice, I would say, ' Let it be such as a child of tolerable capacity may easily understand.' Every thing necessary to the happiness of the present, or a future life, we may depend upon it, is to be found in the plain, practical morality of the gospel. If there are any unexplained *mysteries* in the New Testament, the belief of them is impossible, and, of course, cannot be necessary to salvation. I do not think that children should be taught to read from the Bible. The first acquisition of knowledge is always difficult and painful, and there is considerable danger that a dislike may be conceived to this best of books, from the circumstance of the difficulties which attended their first acquaintance with it. Add to which, I do not think it is treating the Bible with proper reverence, to make it a common school-book. Selections from it, of which there are many to be met with, are much better adapted for this purpose."—Pp. 298, 299.

The mutual duties of masters and apprentices are not often urged from the pulpit, and, therefore, we extract the following judicious counsels :

" It is the duty of masters to fulfil with punctuality, every engagement into which they enter with their servants: to pay them their wages as they become due: and if they make any promises, scrupulously to adhere to them. The case of apprentices comes under this head. During their apprenticeships they are servants; and though not menial servants, yet their masters may require, and have a right to expect from them, many things which are not, and cannot be specified in the indentures which subsist between them. It is a master's positive duty, fully to teach his apprentice the *trade* or *calling*, which he himself exercises; and to explain to him, clearly and kindly, whatever art or mystery may be connected with it; so that it may not be his fault if, in future life, the apprentice does not fully understand his business.

" It is the duty and interest of the apprentice, to behave respectfully to his master, and every branch of his family; readily to perform the various little services required from him, and to take the utmost care of his master's property, with much of which he must often be entrusted. He is not to divulge any secrets connected with his business; if he hears his master spoken ill of, it is his duty to defend him as far as he justly can. An apprentice, while he continues such, should be considered and treated as a *child*, as well as a *servant*; and then he will, if he is good himself, feel towards his master a filial regard."—Pp. 321, 322.

Ser. XXII., to which we have before alluded, is a faithful description and a candid assertion of Unitarianism. In the preacher's opinion, " all are Unitarians who believe that the Father is the only object of religious worship." (P. 250.) He avows (p. 355) his disbelief of the Miraculous Conception. He speaks plainly upon this and other doctrinal points, in order to be understood, because, he says (p. 362), he thinks it one of the highest duties of a Christian minister to let his hearers know clearly what it is he believes himself, and what, he thinks, it is of importance for them to believe. Towards the end of the Sermon, which appears to have been preached to young persons, he remarks very truly and seasonably,

" It is one of the greatest glories of *Unitarianism*, that it can afford to be charitable to all whom we believe to be sincere. While some of our Christian brethren think it their duty to *curse* our opinions, and to denounce *damnation* upon us for embracing them, we can smile, with pity, on the narrowness of their notions, and look forward, with pleasure, to meeting them in those blessed abodes where our mutual mistakes will be cleared up, and where, we are persuaded, they will *then* be glad to see us."—P. 364.

The last Sermon in the Volume was preached on occasion of the death of the late Princess Charlotte, and, in sound sense, patriotic spirit, and Christian pathos, is inferior to few of the Discourses that were delivered in honour of that ever-to-be-lamented personage, whose loss succeeding events have made us feel the more bitterly.

ART. II.—*The Character of George the Third, and the Character of his Reign, considered separately. A Sermon preached at the Octagon Chapel, Norwich, on Wednesday, February 16, 1820.* By Thomas Madge. 8vo. pp. 40. Norwich, printed and sold by Stacey, and sold by Hunter and Eaton, London.

MR. MADGE'S text prepares the reader for a very different sermon from the generality of those that have been published on the King's death. It is 1 Sam. xi. 3: "Talk no more so exceeding proudly, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him actions are weighed." The sermon opens with an appropriate and exceedingly interesting description of the mortality which has lately prevailed in the Royal Family. The first victim was the Princess Charlotte, and a new and cordial tribute of respect is here paid to her memory. A just eulogium is passed upon the late Duke of Kent. The preacher then comes to the immediate occasion of the discourse, the decease of our late venerable Sovereign; "venerable" (he says, p. 8) "for his age, venerable for his sufferings, venerable for his piety, and venerable for the plain, honest English simplicity of his personal character." He disclaims the affectation of what is called loyalty; and reasons that public characters are public property, and that when they have ceased to be, the public conduct of the Great is a fit subject for examination and discussion. He allows great merit to the late King for the morality of his Court, for his domestic virtues, and for his liberality with regard to differences of religious opinion; but he boldly condemns the principal public measures, foreign and internal, of the reign, and in the following animated language sums up his review of it:

"Though, therefore, I can honestly speak of the personal character of our late Sovereign in terms of high respect and veneration, yet, when recurring to the principles of Christianity, and remembering that I stand here as the expositor of those principles, I cannot give into the fulsome and extravagant adulation which has lately passed current among us—I cannot extend my admiration of his conduct from his private to his public sta-

tion,—I cannot call that reign a glorious reign, the greater part of which has been spent in waging war against the liberty and independence of those, who had as much right to be free and independent as ourselves. Victories we may have gained—splendid victories, by sea and by land—but to what have those victories led? If you cannot say that they have led to the greater prosperity and happiness of our country—if you cannot say that they have contributed aught to our national faith and national integrity—if you can point to no other results but holy alliances, and armed associations, and added taxation, and wide-spreading pauperism, and fresh enactments against the right of petition, and the freedom of the press—then, I say, hearken to the words of my text;—'Talk no more so exceeding proudly, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him actions are weighed.' Not that I would deny or conceal the fact, that some acts of the late reign are of a redeeming quality, and deserve to be styled glorious. The abolition of the slave-trade is one: the repeal of several persecuting statutes, on account of religion, is another. But, in looking back upon the measures pursued under the late reign, these instances of justice and humanity, of sound and liberal policy, come to us with a fragrance and a freshness resembling that which the traveller feels on beholding the green oasis in the midst of the desert—'like stars in a moonless night, they shine upon us with a tranquil and heavenly radiance.'

"But with the past we have now nothing to do, except to borrow from it wisdom for the future. If I had it in my power to address the new monarch, I would say to him, Let the conduct of your illustrious father, in the private relations of life, be your exemplar and guide; but be admonished by the errors of his public administration. Try the effect of conciliation and concession, rather than that of force and coercion. It is more befitting the character of a good and generous King—it better accords with the feelings of a brave and loyal people. Think of the high trust which is committed to you—think of the awful responsibility which awaits you.—Pray for the blessing of God upon your endeavours to promote the happiness of your people, and may he crown your efforts with success."—Pp. 27—29.

The Preacher then concludes with a patriotic benediction.

We consider Mr. Madge entitled to great praise for having thus dared to

encounter misrepresentation and obloquy by exposing popular delusion and reprobating political insincerity.

To the Sermon is added the conclusion of a discourse by the preacher on the death of the Princess Charlotte, inserted in our XIIth Volume, pp. 705, 706.

ART. III.—*Minutes of a Meeting, held at Nottingham in the Month of August, 1819, by the Delegates of the Society of People called Primitive Methodists, known also by the name of Ranters.* 12mo. pp. 12. Nottingham, printed by Shorrocks and Son. 2d. 1819.

IT cannot be matter of surprise to those who are acquainted with the peculiarities of Methodism, that many who have been nurtured in its bosom, and have imbibed its spirit, should be carried to irregularities in their proceedings, and should even exceed the limits, wide as they are, which the system allows. Appealing to the stronger passions, and addressing itself to those classes which are most likely to allow full scope to their feelings, we need not wonder that the result, in persons more than commonly susceptible, has sometimes been a degree of excitement incompatible with all the restraints of decency and good order. The dexterity of Wesley could not prevent such irregularities—his authority was not always sufficient to repress them when they occurred. But in his days this Ultra Methodism never assumed a permanent form. It was the mania produced by violent stimulus on minds predisposed to extravagance and rant; and being destitute of all the elements of stability was necessarily transient in its duration.

It was reserved for the present age to witness an attempt to organize disorder, and to reduce ranting to a system.

For some years past a sect, under the name of Primitive Methodists or Ranters, have been spreading themselves over the North-eastern part of the kingdom. Their converts have, in many instances, been persons previously unconnected with any religious body, but many others have come over from the Wesleyan Methodists. Their success is perhaps not wholly to be

ascribed to the power of enthusiasm operating on ignorance. In many parts of the kingdom, the members of Methodist Societies have become dissatisfied with the constitution of the sect, and still more with the amount of the demands upon them for the maintenance of their ministers. In the villages especially, the frequency of congregational and other collections, has excited a wish for a cheaper religion. Of this feeling the Primitive Methodists or Ranters have successfully availed themselves, and the number of their societies has rendered a division into circuits and a system of management necessary. The pamphlet which has given rise to these remarks, records, in a series of questions and answers, the transactions of the first general meeting, and contains the outlines of the constitution.

Our readers will, perhaps, be curious to know something of its contents. In answer to the question, "What are the doctrines held by us," the following statement is given: "The Innocency of Man in his First State; The Fall of Man; General Redemption by Christ Jesus; Repentance; Justification of the Ungodly by Faith; Holiness of Heart and Life; The Divinity of Christ; The Resurrection of the Dead; The General Judgment; and Eternal Rewards and Punishment, &c."

It is somewhat odd to terminate so important a document with an *et cetera*. The omission of an explicit reference to the personality and influence of the Holy Spirit, indicates either that the composer of the formulary is a novice in his vocation, or that he conceived the express mention of this part of the system to be quite unnecessary.

The constitution of the Society is evidently intended to shame the hierarchy of the Wesleyan Methodists. It is declared that "all members of the Connexion shall have equal rights, according to the station they fill in the Church." The affairs of each circuit are managed by a Quarter Board, consisting of preachers, leaders, stewards and *delegates*. These circuit boards are subordinate to the annual meeting, which is composed of two lay delegates and one preacher from each circuit. Those who long for a cheap religion will surely at length be satisfied. The salary of an unmarried, travelling

preacher is fixed at four pounds per quarter, together with board and lodging. For the maintenance of himself and his family, a married preacher is allowed fourteen shillings per week, and one shilling per week for each child under the age of eight years. He is prohibited from carrying on any business, or from selling any goods or medicines. If, however, his wife be disposed to participate in the duties of the ministry, she is allowed to act as a travelling preacher, and is paid two pounds per quarter for her services. This must be the minimum price of ministerial services. But why is the female preacher stinted to half the allowance made to those of the other sex? We suspect that the ladies in this community, though permitted to preach, are not yet allowed to legislate.

The love of minute regulation is exemplified in these Minutes by some whimsical questions, such as "What shall be done in case of a travelling preacher's marrying?" "What shall the travelling preachers do in case of sickness?" "In what dress shall the travelling preachers appear in public?" The answer to this deserves insertion: "In a plain one; the men to wear single-breasted coats, single-breasted waistcoats, and their hair in its natural form; and not to be allowed to wear pantaloons, trowsers, nor white hats; and that our female preachers be patterns of plainness in all their dress."

The document before us does not furnish any account of the present state of this Society as to numbers. It appears that the circuits are four; of which the head quarters are Tunstall, Nottingham, Loughborough and Hull. We learn from a list which has reached us, that in the Hull circuit there are eighteen preachers and ten exhorters, whose exertions are extended to nearly thirty places, some of them above forty miles distant from Hull. We believe also that they are rapidly on the increase. In their public worship they are distinguished from the Methodists chiefly by the more unrestrained encouragement which they give to the expression of strong emotion, by the adoption of profane airs in their psalmody, and by the more frequent recurrence of revival-meetings. We have heard that even on ordinary occasions the responses of the congrega-

tion in prayer burst forth with the violence of thunder. The spectacle which their meetings present, when the full tide of fanaticism flows in upon them, is said to surpass all power of description.

It is impossible for the contemplative mind to reflect on these things without solicitude. With every disposition to allow a full measure of indulgence towards persons whom we believe to be in general sincerely desirous of doing good, we are constrained to believe that their proceedings are, at best, of equivocal tendency. Some are roused from indifference, and worked up to a state of fanaticism: others are disgusted by these frantic excesses, and, confounding them with religion itself, are confirmed in the apathy of a worldly spirit. What are we to think of the boasted civilization of the land in which such things exist; in which multitudes are so deluded as to suppose that they worship acceptably the God who is not the author of confusion, but of peace, by indulging all the wildness of unrestrained passion, and by converting the holy place, where all things should be done decently and in order, into a scene of the most disgraceful tumult and riot?

W.

ART. IV.—*The Racorian Catechism, &c.*

[Continued from p. 106.]

IN our quotations from this valuable work in the last Number, we observe that we mistook the technical division of it, and used the term *Chapter* as the larger, and that of *Section* as the smaller denomination. This is, we think, the more correct, as it is certainly the modern, custom: but as the Translator has, in this respect, followed the original where the contrary method is adopted, we shall in our future extracts quote the Catechism according to its own terms.

We have commended generally the Section and Chapters relating to the Holy Scriptures; and we may point out Ch. iii. in particular, as worthy of attention. It is headed by the *Racorian* divines, "*De Perspicuitate Sacrarum Literarum*," which the English Editor has translated *Of the Perspicuity of the Holy Scriptures*. This is perhaps too literal. Perspicuity, in

present usage, refers rather to the style than to the contents of a book. The word *clearness* or *plainness* would better have expressed the sense of the Catechists.

The following passage is excellent :

"By what means may the more obscure passages of Scripture be understood ?

"By carefully ascertaining, in the first instance, the scope, and other circumstances, of those passages, in the way which ought to be pursued in the interpretation of the language of all other written compositions. Secondly, by an attentive comparison of them with similar phrases and sentences of less ambiguous meaning. Thirdly, by submitting our interpretation of the more obscure passages to the test of the doctrines which are most clearly inculcated in the Scriptures, as to certain first principles ; and admitting nothing that disagrees with these. And lastly, by rejecting every interpretation which is repugnant to right reason, or involves a contradiction."—P. 18.

In answer to the question, S. iv. Ch. i., "Was, then, the Lord Jesus a mere or common man?" the compilers state the proper Socinian doctrine with regard to Christ, as follows :

"By no means: because, first, though by nature he was a man, he was nevertheless, at the same time, and even from his earliest origin, the only-begotten Son of God. For, being conceived of the Holy Spirit, and born of a virgin, without the intervention of any human being, he had properly no father besides God: though considered in another light, simply according to the flesh, without respect to the Holy Spirit, of which he was conceived, and with which he was anointed, he had David for his father, and was therefore his son. Concerning his supernatural conception, the angel thus speaks to Mary, Luke i. 35: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' Secondly, because, as Christ testifies of himself, he was sanctified and sent into the world by the Father; that is, being in a most remarkable manner separated from all other men, and, besides being distinguished by the perfect holiness of his life, endued with divine wisdom and power, was sent by the Father, with supreme authority, on an embassy to mankind. Thirdly, because, as the Apostle Paul testifies, both in the Acts of the Apostles, and in his Epistle to the Ro-

mans, he was raised from the dead by God, and thus as it were begotten a second time;—particularly as by this event he became like God, immortal. Fourthly, because by his dominion and supreme authority over all things, he is made to resemble, or, indeed, to equal God: on which account, 'a king anointed by God,' and 'Son of God,' are used in several passages of Scripture as phrases of the same import. And the sacred author of the Epistle to the Hebrews (chap. i. ver. 5) shews from the words of the Psalmist, (Psalm ii. 7,) 'Thou art my Son, this day I have begotten thee,' that Christ was glorified by God, in order that he might be made a Priest, that is, the chief director of our religion and salvation,—in which office are comprised his supreme authority and dominion. He was, however, not merely the only-begotten Son of God, but also a God, on account of the divine power and authority which he displayed even while he was yet mortal: much more may he be so denominated now that he has received all power in heaven and earth, and that all things, God himself alone excepted, have been put under his feet."—Pp. 52—55.

On that part of this answer which relates to the sonship of Christ, the Translator has this judicious note :

"The title SON OF GOD is understood by most English Unitarians of the present day to denote generally, any person who is the object of the Divine favour, and distinguished by peculiar religious blessings or privileges; and is thought to have been emphatically applied to Jesus on account of the OFFICE he sustained as the Messiah, or Christ. It is not considered as implying any superiority of NATURE; or as necessarily supposing, agreeably to the opinion maintained in the above answer, that he was supernaturally conceived, or that he was invested after his resurrection with universal authority and dominion. Unitarians do not regard the doctrine of the miraculous conception as at all militating against their opinion of the proper humanity of Jesus: for the case might be deemed analogous to that of Adam, whom no one ever thought to be more than man because he was formed out of the ordinary course of generation. This doctrine, however, though formerly held by Dr. Lardner, and some other eminent Unitarians, seems now to be rejected by all the public advocates of this system, as unsupported by adequate scriptural authority. It is taught in no other portion of the received copies of the New Testament, besides the Introductory chapters

of the Gospels of Matthew and Luke: and the genuineness of these is either suspected or denied. Dr. Carpenter, in his 'Unitarianism the Doctrine of the Gospel,' while he rejects the first two chapters of Matthew as an interpolation, is disposed to retain those of Luke; and suggests an ingenious explanation of the passage relating to the point under our consideration, to shew that the language of the original does not necessarily suppose that there was any thing miraculous in the circumstance of the conception of Jesus."—Pp. 53, 54.

The contradiction involved in the notion of the generation of the Son out of the Father's essence is well-stated in the Catechism:

"For if Christ had been generated out of the essence of the Father, he must have taken either a part of it, or the whole. He could not have taken a part of it, because the divine essence is indivisible. Neither could he have taken the whole; for in this case the Father would have ceased to be the Father, and would have become the Son: and again, since the divine essence is numerically one, and therefore incommunicable, this could by no means have happened."—P. 70.

On the phrase "everlasting Father," in Isa. ix. 6, usually and by the compilers of the Catechism applied to Christ, it is observed,

"That a divine nature cannot be hence proved, unless it be shewn that the writer speaks here of that Eternity which is without beginning; which can by no means be done; otherwise we should have two Fathers existing from all eternity. Besides, it is obvious that the author writes of a Son who was BORN in times past and GIVEN to us, who could not have existed from all eternity. The Greek translators [the Septuagint], and also the Latin [the Vulgate] who followed them, perceiving this, have rendered the words, *Pater futuri seculi*, 'the Father of a future age.' But Christ may be thus designated, although he possessed not the divine nature which is claimed for him; and for this reason, because he is constituted by the Father the prince and author of the eternal life conferred upon believers. It may be added, that the prophet speaks of this child as of a king given by God; and good kings, such as it is predicted he would be, are wont to be called the FATHERS of the people. But lest any one should think that this signal blessing would be of no longer continuance than in the case of other kings, even the most excellent, on account

of the frailty of their lives, the prophet asserts that this king would be the Father of Eternity, that is, according to the Hebrew idiom, ETERNAL, which, through the great kindness of God, is actually accomplished in Christ."—Pp. 138, 139.

The Socinians, as is well known, maintained the hypothesis of the ascent of Jesus into heaven, previous to the commencement of his ministry, and as a preparation for it. On this curious point, it is just to let them speak for themselves:

"But by what means did the Lord Jesus himself acquire his knowledge of the Divine Will?

"By ascending into heaven, where he beheld his Father, and that life and happiness which he was to announce to us; where also he heard from the Father all those things which it would behove him to teach. Being afterwards sent by him from heaven to the earth, he was most largely endowed with the Holy Spirit, through whose inspiration he proclaimed what he had learnt from the Father.

"By what testimonies of Scripture do you prove these things?

"That Christ ascended into heaven, he himself testifies, John iii. 13, where he thus speaks: 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.' And that he saw his Father he testifies in the same Gospel, chap. vi. 46, where he states, 'Not that any man hath seen the Father, save he which is of God, he hath seen the Father.' That he beheld the life and happiness which he announced to us, is evident both from what he himself declares, (John iii. 11,) that he testified what he had seen; and also from what John the Baptist asserts concerning him in the same chapter, (ver. 31, 32,) where he observes, 'He that cometh from above is above all.' 'What he hath seen and heard, that he testifieth.' That he heard and learnt from the Father what he was to teach to others, appears partly from the passage just cited, and partly from what Christ declares, John viii. 26, 'I speak to the world those things which I have heard of him:' and, (ver. 28,) 'As my Father hath taught me, I speak these things.' With which agrees ver. 38: 'I speak that which I have seen with my Father:' and also, what he states chap. xii. 49, 50: 'I have not spoken of myself; but the Father which sent me, he gave me commandment, what I should say, and what I should speak.' 'Whatsoever I speak, therefore, even as the

Father said unto me, so I speak.' Whence likewise it is, that he says, his doctrine and word are not his, but the Father's who sent him. That he had descended from heaven, or come forth from the Father, is intimated in some of those very passages which I have just quoted; namely, John iii. 13 and 31: to which may be added John vi. 38: 'I came down from heaven not to do mine own will, but the will of him that sent me:' and chap. xvi. 28: 'I came forth from the Father, and am come into the world.'" —Pp. 170—172.

Of the principal text adduced in favour of this notion, viz. John iii. 13, the Translator says,

"The Unitarians, in this country, generally, if not universally, now interpret the whole of the verse figuratively. By ascending into heaven they understand in this place, agreeably to a Hebrew form of speaking, being made acquainted 'with the counsels and purposes of God to mankind.' And in conformity with this sense of the phrase, the whole passage has been thus paraphrased: 'No man hath ascended up to heaven,' *i. e.* No one is instructed in the divine counsels: 'But he that came down from heaven, even the Son of Man:' *i. e.* excepting the Son of Man, who had a commission from God to reveal his will to mankind. [The Son of Man] 'who is in heaven,—who is instructed in the gracious purposes of God to man.' Belsham's *Calm Inquiry*, pages 48 et seq. (1st edit.) where the reader will find the reasons for this interpretation briefly stated. He may also consult Lindsey's *Sequel*, page 214, &c., and *Commentaries and Essays*, Vol. I. page 391." P. 67, *Note*.

Another peculiarity of the Socinians was their rendering divine worship to Christ although they denied his proper deity. Here, too, we shall adopt their own exposition of their creed:

"Whence do you prove that divine worship is due to Christ?"

"Authorities for this are furnished by many passages of Scripture. For instance, Christ says, (John v. 22, 23,) 'The Father hath committed all judgment' (all rule and government) 'to the Son; that all men may honour the Son as they honour the Father.' And (Philipp. ii. 9, 11) the apostle writes, 'Wherefore God hath highly exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that

Jesus Christ is Lord to the glory of God the Father.' It would appear also from these testimonies,—although there existed not, in so many words, an express command for adoring Christ,—that that sublime sovereignty wherewith he has been invested by God requires from us the divine worship of him. For in every government honour is due from the subjects;—in the divine government, divine honour; in human governments, human honour. And for this reason also, when Christ was about to be introduced into the future world, it was said, 'Let all the angels of God worship him,' (Heb. i. 6,) which honour certainly is no other than divine. But if the angels, as they adore God, ought to adore Christ also, as a Lord given to them by God—how much more ought men to do this, to whom he is with peculiar propriety given as a Lord, and to whom alone he is given for a Saviour!"—Pp. 190, 191.

The Catechism then details the customary arguments from Scripture for the power and inclination of Christ to hear and answer prayer, and for the duty of his disciples to worship him, according to the supposed precepts and examples of the New Testament; and next proceeds to vindicate the consistency of this subordinate divine worship with the first of the ten commandments:

"That commandment is in no respect changed; for it only requires that we have no other gods before God. But Christ is not another God, since God has communicated to him of his divine and celestial majesty, and has so far made him one and the same with himself. Nor has God by this commandment deprived himself of the power of conducting his Christ to celestial authority, and by this means extending his own glory; but only bound us down, by his law, that we presume not, of our own accord, to join any one with himself in divine worship and honour. The command, therefore, to have and worship but one God only, remains in force; the mode, alone, of worshiping him is changed, in so far as that the only God was formerly worshiped without Christ, but is now worshiped through Christ."—Pp. 194, 195.

Well may the catechists suppose their catechumen to ask, "Is there any difference between the honour of God and the honour of Christ?" Whether their answer be satisfactory, let the reader judge:

"There is this difference, that we adore and worship God as the first cause of our salvation, but Christ as the second. We direct this honour to God, moreover, as to the ultimate object; but to Christ as an intermediate object: or, to speak with Paul, (1 Cor. viii. 6,) we worship God as him 'from whom are all things, and we in him;' that is, are in him while we direct all our religious service to him;—but Christ, as him by whom are all things and we by him: that is, are by him, while we direct our religious service and worship to God by him."—P. 196.

Having become unreasonable, we cannot wonder at these good men becoming uncharitable: a modern orthodox believer might content himself with the following anathema, which, though softened down in the edition from which Dr. T. Rees has made his translation, means nothing if it does not assert that the worshipers of God the Father only, are not Christians:

"What think you of those persons who believe that Christ is not to be invoked or adored?"

"Since they alone are Christians who acknowledge Jesus to be the Christ, or the heavenly king of the people of God, and who, moreover, worship him on a religious ground, and do not hesitate to invoke his name; on which account, we have already seen that Christians are designated as those who called on the name of the Lord Jesus Christ,—it is easily perceived that they who are disinclined to do this, are so far not Christians; although in other respects they confess the name of Christ, and declare that they adhere to his doctrine."—Pp. 196, 197.

But though the original Socinians denied the very name of Christians to such as held the opinions of the modern Unitarians, it is still contended, with a grave face, by some divines, that these latter are correctly and justly called by the name of the former. The parties accuse each other of idolatry on the one side, and of infidelity on the other; they could not worship in the same temple; and yet it is maintained that there is no essential difference between them, and that one and the same denomination befits and describes both. This absurdity would be inexplicable if, as we have before intimated, it were not found convenient to a party who are conscious of their weakness in argument, to denominate

their opponents by a term, which, though ridiculously inappropriate, has become by usage strongly expressive of the hatred or contempt of him from whose lips or pen it proceeds.

[To be concluded in the next Number.]

ART. V.—*The Life of Andrew Melville: containing Illustrations of the Ecclesiastical and Literary History of Scotland, during the latter part of the Sixteenth and the beginning of the Seventeenth Century. With an Appendix, consisting of Original Papers.* By Thomas M'Crie, D.D. Minister of the Gospel, Edinburgh. 2 Vols. 8vo. pp. 502 and 552. Edinburgh, printed for Blackwood, and sold by Cadell and Davies, London. 1819.

THIS Life is intended as a continuation of the Life of Knox, by the same author. [See Mon. Repos. IX. 449—457.] Though it may not, perhaps, be equally interesting with that work, it cannot be devoid of interest to the friends of civil and religious liberty.

ANDREW MELVILLE was born at Baldov, near Montrose, on the 1st of August, 1545. He lost his father and mother when only two years old, and was brought up by his elder brother, Richard Melville, who acted in every respect the part of a father to him, and was well repaid, both by the eminence of his brother, and by the constant kindness of Andrew to his brother's children. He was educated at Montrose, and early became attached to the Reformers. He studied first at St. Andrew's, and then went to the University of Paris. From France he went, in 1568, to Geneva, where he was appointed Professor of Humanity, and became acquainted with Beza and many other eminent men. In 1574, he was persuaded to leave Geneva and return to his native country, bearing with him the most honourable testimonials of his talents. In his journey through France he was exposed to considerable danger, but arrived safe at Edinburgh. He declined an offer of a situation near the Regent Morton, and, going to Baldov, superintended the education of his nephew James, who was most ardently attached to him, and in all the arduous scenes through which he passed, was his con-

stant fellow-labourer, and from whose diary most of the particulars respecting the lives both of the uncle and nephew are known. At the request of the General Assembly, he was soon after appointed Principal of the University of Glasgow, into which he introduced great improvements, being much assisted by his nephew, who was appointed one of the Professors. Here he wrote the best of his Latin poems, a paraphrase of Deut. xxxii., which may rival any of Buchanan's. In 1580, the General Assembly transferred the Melvilles to the head of the University of St. Andrew's. In this place also they succeeded against great opposition in introducing many excellent reforms. But it was by his exertions in introducing and defending the Presbyterian form of church government, that Melville principally distinguished himself. By his eloquence and zeal he animated its supporters in the general assemblies and in the nation. "In 1576, the Assembly directed that such bishops as had not taken the charge of a separate congregation should now make choice of one, and from this time the Assembly steadily followed up their decision, till they formally abolished the episcopal office." Melville was obliged to fly into England on the return of the profligate Arran, the favourite of James, to court, after the *Raid of Ruthven*.

In his account of this period, Dr. M'Crie has the following illiberal passage, which is very unworthy of him: "In the year 1584, Robert Brown, the founder of the sect of Brownists," now Independents, "in England, came out of the Low Countries into Scotland, with a number of his followers. Having taken up his residence in the Canongate of Edinburgh, he began to disseminate his peculiar opinions, and to circulate writings, in which all the Reformed Churches were stigmatized as unscriptural and antichristian societies. The court took this rigid sectary under their protection, and encouraged him for no other conceivable reason than his exclaiming against the ministers, and calling in question their authority." Surely, Brown had as much right as Melville to disseminate his peculiar opinions, and the latter was by his opponents charged with being as rigid a sectary as the former. It ill becomes a *seceding*

minister to employ these words of calumny. The fault of James was not in protecting Brown, but in persecuting others.

On the overthrow of Arran's influence, in 1585, Melville returned to Scotland, and again engaged in active exertions for the establishment of Presbyterianism. These were at length crowned with success in 1592, when the Parliament established that form of church government, to which a large majority, both of the ministers and the people, were warmly attached. In the midst of these controversies, it is gratifying to notice the following display of charity by James Melville. One of the vessels of the Spanish Armada was driven by the tempest, which destroyed a large part of the fleet, into the port of Anstruther, where he was minister. On Don Gomez, her commander, soliciting relief, Melville told him, "that the Scots regarded the attack on England as an attack on themselves, but looked upon them, in their present situation, as men and fellow-creatures, labouring under suffering, to which themselves were liable." Every possible relief was given to the commander, who on his return to Spain had an opportunity of testifying his gratitude. A vessel belonging to Anstruther was arrested in a Spanish port. Gomez posted to court and obtained her release, invited the company to his house, and did them all possible service. In 1590, on the coronation of James's queen, Andrew Melville wrote an elegant Latin poem. Even on this courtly occasion he nobly maintained the principles of freedom. The following is the description he gave of a tyrannical king:

Est pecus, est pejor pecude, est fera bellua, soli

Qui sibi se natum credit: qui non nisi in ipso

Cogitat imperium imperio: qui denique secum

Non putat ipse datum se civibus, at sibi cives.

From the year 1592, the court began to employ a series of artifices to overturn Presbyterianism and establish Episcopacy. In 1593, a conspiracy of several Popish lords was discovered. James was disposed to be lenient towards them. Dr. M'Crie says, "To some he availed himself of the specious

plea of liberty of conscience; a plea which, as applied, was a *felo de se*, and had it then been acted upon, would inevitably have led to the overthrow of all true liberty." But by what evidence is this established? Would not punishing men for their political offences, and requiring from them submission to government in all affairs of a civil nature, have answered every good purpose for which religious tests were devised? Whom could such tests exclude but the conscientious? The hypocrite, the ambitious, the man from whom real danger was to be apprehended, would comply with any test. The only effect which such tests can have, is to drive honest men of the persecuted opinions into dislike of the government. We would recommend to the notice of Dr. M'Crie, and of all those who favour the persecuting laws against the Catholics, the following admirable remark of Mrs. Hutchinson's in her memoirs of her husband, Colonel Hutchinson: "In zeal to reduce the land from their idolatrous practices, some Puritans procured laws and invented oaths to suppress Popery, which they little thought, but we now sadly find, are the bitterest engines to batter down the pure worship and destroy the pure worshipers of God; which I have often looked upon as an evidence that God is not pleased with the conversions that are enforced by men's laws. We have spiritual weapons given us for spiritual combats, and those who go about to conquer subjects for Christ with swords of steel, shall find the base metal break to shivers when it is used, and hurtfully fly in their own faces."

By the violent conduct of some of the ministers, and especially by a tumult in Edinburgh, on Dec. 17, 1596, which, however, was very trifling, and was suppressed without any force, entirely by the influence of some of the most moderate ministers, within an hour after its commencement, the court gained an opportunity of attacking the friends of liberty, and, by a combination of corruption and violence, restored the title of bishops, and procured them a seat in Parliament. This should serve as a warning to all the friends of liberty, never, by any imprudent warmth, to afford any pretext for calumniating them. "While James remained in Scotland, the scheme

of introducing Episcopacy, though never lost sight of, was cautiously prosecuted." When he had ascended the throne of England, he proceeded with bolder and more tyrannical steps. After exposing very well the servility of the Scotch bishops, Dr. M'Crie says, "Candour demands the acknowledgment that a Presbyterian church must also fall into state-subserviency in proportion to the power which the crown obtains in the appointment of its ministers: although this patronage is necessarily limited by the want of preferments in such an establishment, and checked by the freedom of discussion which takes place in its different assemblies." The evil, indeed, is inherent in establishments, and would alone be a sufficient ground for dissent. In order to carry on his obnoxious measures, the King procured some of the ministers to be condemned for having held a General Assembly at Aberdeen without his permission, though it was perfectly legal for them to do so, and they had only elected a moderator, and then adjourned. Most of them, however, were banished, and never suffered to return to Scotland. With the Melvilles he proceeded in a still more tyrannical manner. He invited them and some other ministers to England, and then prohibited them from returning to Scotland, and compelled them to attend on the sermons of some English bishops. Melville wrote an epigram on the royal altar. Being overheard reading it, by a court spy, he was called before the Privy Council of England, who had certainly no right to try a native of Scotland. Here he spoke with noble spirit. The Archbishop of Canterbury, Bancroft, insinuating that he was guilty of treason, "My lords," exclaimed he, "Andrew Melville was never a traitor. But, my lords, there was one Richard Bancroft, let him be sought for, who, during the life of the late Queen, wrote a treatise against his Majesty's title to the crown of England."—He was sent to the Tower, and his nephew was confined to the town of Newcastle-upon-Tyne. At this time, by violence and bribery, the court got the sanction of a packed General Assembly to their measures. "It was opened by Law, Bishop of Orkney, with a sermon from these words, *Pray for the peace of Jerusalem*. None are so loud in their

praises of peace as those who are pursuing courses which directly tend to violate it, and, in their dialect, those are the men of peace who yield a tame submission to all the impositions of authority, or who obsequiously follow in the train of a ruling faction at the expense of abandoning principle, and sacrificing the public good." After four years' imprisonment in the Tower, Melville was released at the intercession of the Duke de Bouillon, and appointed Professor in the Protestant University of Sedan, where he ended his days on earth in 1622.

As a just specimen of this work, we extract part of the animated character of Melville, which concludes it :

"Melville possessed great intrepidity, invincible fortitude, and unextinguishable ardour of mind. His spirit was independent, high, fiery, and incapable of being tamed by threats or violence ; but he was, at the same time, open, candid, generous, affectionate, faithful. The whole tenour of his life shews that his mind was deeply impressed with a sense of religion, and that he felt passionately attached to civil liberty. The spirit of his piety was strikingly contrasted with that compound of indifference and selfishness which is so often lauded under the names of moderation and charity.—The greater part of his writings consists of Latin poems. But his reputation does not rest on his writings. It is founded on the active services which he performed for his country, on his successful exertions in behalf of its literature, and his activity in rearing and defending that ecclesiastical polity by which it has long been distinguished.—To it Scotland was indebted for that public spirit which has resisted manifold disadvantages in her political situation and institutions ; disadvantages which otherwise must have reduced her to a state of slavery, and made her the instrument of enslaving the nation with which she became allied by the union of the crowns."

As it is notorious that *now* the Scotch clergy are little less subservient than the English, it is incumbent on the friends of freedom in England to prevent the otherwise inevitable consequence by lending their assistance to remedy the political defects in the constitution of Scotland, and especially by vigorously supporting Lord Archibald Hamilton's efforts to procure a reform of the Scotch boroughs.

The language of this book is in general pure, though not quite free

from Scotticisms. "If we will follow the warrior into the retreats of peace, we may find him displaying all the gentler and more amiable features of human nature ; and we *will* be confident that he was incapable of wanton and unmanly cruelty." The "*will*" should evidently have been either "*shall*" or "*may*." This mistake is frequent in almost every Scottish writer. We wish that custom would authorize us in introducing, as Dr. M'Crie often does, the verb to *behave* instead of the awkward circumlocution of to be needful.

We heartily recommend the work to all who are interested in the study of ecclesiastical history, though we must advise them, as a corrective to the prepossessions natural to Dr. M'Crie, the minister of a congregation of Presbyterian Seceders, to read also the History of the Church of Scotland, by Dr. Cook, a minister of that church. We fancy too, that most of his readers will be inclined to wish that Dr. M'Crie had shortened the long antiquarian details in which he indulges. One note we must notice. "Melville proposed to read 1 Tim. iii. 15, 16, thus : 'These things write I unto thee—that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and ground of the truth, and great without controversy is the mystery of godliness : God was manifest in the flesh, &c.' This reading has been adopted by several distinguished modern critics." Who are these distinguished critics, and what comparison will their names bear with those of Wetstein and Griesbach ? Or why has Dr. M'Crie taken no notice of the fact, that the true reading of this passage, as established by the last really distinguished critic, is not "*God*," but "*he who was manifest in the flesh*" ?

H.

ART. VI.—*Death the inevitable Lot of man. Reflections suggested by the Demise of His Late Venerable Majesty, &c. &c. Delivered Feb. 16, at Worship Street, Finsbury Square.* By John Evans, LL.D. 8vo. pp. 56. Sherwood and Co.

FROM Gen. v. 27, "And all the days of Methuselah were nine

hundred sixty and nine years ; and he died," Dr. Evans makes some serious observations on time and eternity, and then describes the character of the deceased monarch. He professes to avoid merely political reflections, and confines himself chiefly to the King's private virtues, in proof of which he collects a few of the anecdotes, which he says very truly "have been multiplied to excess." Amongst the pleasing traits of the late reign, he includes the abolition of the Slave Trade, but as this measure was contrary to the private sentiments of his late Majesty, it can scarcely be considered honourable to him, personally. (See our last Number, p. 118.) On the wars of the reign Dr. Evans drops a tear of regret, (p. 21,) but he might have expressed himself more strongly.

A well-deserved eulogy on the late Duke of Kent follows. One passage merits transcription :

"A much-esteemed friend, (the Rev. Edmund Butcher,) residing on the spot, assures me that 'the dying bed of His Royal Highness was all composure and resignation.' Amidst the tears and sorrows of those about him, they must have been soothed with that pious acquiescence in the will of God, which enabled him to say more than once, *I am quite prepared*. It seems the last words he was heard to utter, was a prayer for his Widow and Fatherless Child."—Pp. 35, 36.

In an Appendix, the author inserts an account of his late Majesty's Walks on the Terrace of Windsor Castle, in an extract from a former work of his, entitled "An Excursion to Windsor."

ART. VII.—*A Letter of Remonstrance to Sir Robert Gifford, Knight, His Majesty's Attorney-General*. 8vo. pp. 64. Hayward and Roscoe. 1820.

THE writer of this Letter was once, it appears, an acquaintance of Sir Robert Gifford's, and he takes the liberty of an old friend to remonstrate with him on his supposed political apostacy. No facts are adduced to substantiate this charge, except that Sir Robert was brought up at Exeter as an Unitarian Dissenter, and that he was supposed to be of the Whig party, and that he has accepted office under ministers who are notoriously hostile to the principles of freedom, and has, ex officio, conducted their political prose-

cutions, and assisted and defended their worst measures against the press and public assemblies. To some readers this will appear sufficient to justify the writer's censures ; but others may think that so heavy an accusation should have rested upon firmer ground.

The Letter displays ability and smartness, familiarity with the tutelary writers on old English liberty, and an ardent love of the principles of the Revolution of 1688, which in the late long reign were wholly out of fashion, and indeed banished, and which the new reign is not likely to recal from exile.

ART. VIII.—*The Touchstone of Reputed Evangelical Doctrine ; or the Gospel Glad-Tidings from God to Men*. By Richard Wright, U. M. 12mo. pp. 12. Eaton. 1820. 3d.

THE sensible author of this little tract proceeds upon the principle that the very idea of the gospel as glad-tidings is a test of truth. By this "touchstone" he examines "reputed evangelical doctrine," and finds it unsound. The tract is well adapted to plain readers and young inquirers.

ART. IX.—*The Trial of the Rev. Robert Wedderburn, (a Dissenting Minister of the Unitarian Persuasion,) for Blasphemy, before Sir Charles Abbott, Knt., Lord Chief Justice, and a Special Jury, in the Court of King's Bench, Westminster, the Sittings after Hilary Term, 1820 ; containing a Verbatim Report of the Defence*. Edited by Erasmus Perkins. 8vo. pp. 24. Sold by Mrs. Carlile, Fleet Street. 1820.

WE insert the title of this pamphlet merely to expose its scandalous falsehood. "Erasmus Perkins" is a man of straw. "The Rev. Robert Wedderburn" is by his own confession, on his trial, "a superannuated journeyman tailor," and "this Dissenting Minister of the Unitarian Persuasion" is a profane scoffer, we believe we may say, an avowed and malignant Atheist. His present editor, who probably penned his Defence, appears under much the same character.

Wedderburn is a man of colour, the offspring of a female slave in one of the plantations. The offence for which he was prosecuted consisted of impious

words uttered in a room called Hopkins'-Street Chapel, near Windmill Street. This room was, we have heard, taken and registered as a Dissenting meeting-house for the express purpose of promoting Atheism. The Jury found Wedderburn guilty of the blasphemy, but "strongly recommended him to mercy, in consequence

of his not having (had) the benefit of parental care." The poor unhappy creature is evidently a tool in the hands of others, who are wicked enough to wish to overthrow religion, but who have not sufficient courage to come forward and avow the nefarious design.

CRITICAL NOTICES OF NEW PUBLICATIONS.

Memoirs of the Protector, Oliver Cromwell, and of his Sons, Richard and Henry, illustrated by Original Letters and other Family Papers. By Oliver Cromwell, a Descendant of the Family. (With Portraits.) 4to. pp. 750. Longman and Co. 1820.

The time is almost come when Oliver Cromwell may be spoken of with historic impartiality. Hitherto, we conceive, his memory has been hardly dealt with. Under this impression, we rejoiced at the appearance of these Memoirs, which, however, we must confess, have disappointed our expectations. The "Original Letters and other Family Papers" have scarcely brought to light a single fact of any moment which was not before well known; whilst many interesting facts related in Noble's Memoir of the Protectoral House are here overlooked. The volume is an ill-digested medley of history and biography, and the history is an exceedingly dull compilation. The biographer cites in order to refute the various charges brought against Cromwell, and this vindication of the Protector's character is the best portion of his work.

Cromwell was a brave soldier; a sagacious statesman; and a princely ruler. His ambition and the state of parties around him, made simulation a necessary part of his character. He destroyed the Republic of England; but it is difficult to say whether it would have been possible for the enlightened men that succeeded in dethroning Charles to have preserved the Commonwealth, even with Cromwell's assistance, since so large a proportion of the people were inclined to monarchy. But this must be said in praise of the Protector, that he raised the renown of England to a higher pitch than it had before attained; that

he never sullied his greatness by sanguinary measures; and that, in an age of fanaticism and bigotry, he was the practical assertor and guardian of religious liberty. We may judge of his temper in the last respect by the character of his chaplain, Jeremiah White, the friend of peace and charity, and the celebrated advocate of the doctrine of "Universal Restitution," and by the treatment which the pious Biddle received under the Protectorate, of which the present biographer gives (pp. 613, 614) the following account, gleaned, as would appear, from Dr. Harris's Life of Cromwell:

"His behaviour was also equally humane to such as professed opinions uncountenanced by the many in Britain; in the instance of John Biddle, who was a Unitarian, and the father of the English Unitarians, in his banishment into Scilly, (on account of his religious opinions,) he allowed him a pension of a hundred crowns a-year. Neal says, he was committed to the Gatehouse by the parliament; but that Cromwell, upon its dissolution, gave him his liberty; and that afterwards he was committed for a like offence by the council to Newgate, but that Cromwell thought it best to send him out of the way, and accordingly transported him to Scilly, and allowed him this one hundred crowns. A letter upon this subject to Secretary Thurloe, is in his State Papers: it is dated 24th July, 1658. He (Biddle) says, His Highness was pleased, when I was under restraint in the isle of Scilly, by his letters of privy seal, to allow me ten shillings per week towards my maintenance; but since I have been restored to my liberty, as I do with many thanks acknowledge His Highness's bounty towards me, so I should be very loath that the intention thereof should be perverted, and therefore I beseech Your Honour to certify His Highness, that my hope is that I shall be now otherwise sufficiently provided for."

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Glory of Regality: an Historical Treatise of the Anointing and Crowning of the Kings and Queens of England. By Arthur Taylor, F. A. S. 8vo. 14s. (Engravings.)

The History of the Crusades for the Recovery and Possession of the Holy Land. By Charles Mills, Esq. 2 vols. £1. 4s.

The Touchstone of Reputed Evangelical Doctrine; or, The Gospel Glad-Tidings from God to Men. By Richard Wright, U. M. 12mo. 3d.

Address to those who may be disposed to remove to the United States of America. By George Courtauld. 8vo.

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REGISTER OF PUBLIC DOCUMENTS.

Report on the Criminal Laws.

[Concluded from p. 124.]

Mr. Hobler, clerk to the Lord Mayor, and to the sitting magistrates in London for thirty years, stated the anxiety of prosecutors to lower the value of goods stolen; and has observed many cases of forgery, in which, after the clearest evidence before the magistrate, the grand jury has thrown out the bill for some reason or other, where the magistrate had no doubt. The same solicitude to reduce the value of articles privately stolen in shops and dwelling-houses, has been remarked by *Mr. Payne*, clerk to the sitting magistrate at Guildhall; by *Mr. Yardley*, clerk at the office in Worship Street, who has observed a disinclination to prosecute in all capital cases, except murder; and who says, that in larcenies he has often heard prosecutors, especially females, say, "I hope it is not a hanging matter;" and by *Mr. Thomson*, clerk at the office in Whitechapel, who represents it as common for prosecutors in larcenies to ask, "Cannot this be put under forty shillings?"

Mr. Alderman Wood, a member of the House, an active magistrate, and two successive years Lord Mayor of London, has strongly stated the unwillingness of shopkeepers and others to prosecute; the number of offenders who, during his mayoralty, owed their escape to this cause; and his decided conviction, that if the capital punishment was taken away, the reluctance to prosecute would be greatly abated.

Mr. Wilkinson, a merchant in London, stated a case of property, to the value of one thousand pounds stolen from him, where he was deterred from prosecution by the capital punishment; and expressed his belief that a similar disposition prevailed among persons of the like condition and occupation with himself.

Mr. Josiah Conder, bookseller, *Mr. Joseph Curtis*, currier, *Mr. Wendover Fry*, type-founder, and *Mr. John Gaun*, a merchant and shoe manufacturer, stated instances in which they were prevented by the capital punishment from prosecuting offenders, whom they would have brought to justice if the punishment had in their opinion been more proportioned to the crime. They also declared, that there is a general disinclination to prosecute among the traders of the city of London, or to convict in thefts without violence, and in forgeries.

Sir Richard Phillips, a bookseller in

London, and once Sheriff, as well as often a juror, has in these several capacities observed the same facts. *Mr. Richard Taylor*, a common-council man, prosecuted some men for breaking into his printing-office and stealing some property out of it, for which they were transported, but whom he would not have prosecuted if he had not previously ascertained that the connexion of the printing-office with the dwelling-house was not such as to make the act a capital offence.

Mr. Richard Martin, a Member of the House, informed the Committee, that the punishment of death prevented prosecutions in Ireland for horse, cattle, and sheep stealing, for privately stealing in dwelling-houses and shops, and in general for all larcenies without violence. Though the extensive estate, of which he is proprietor, be almost laid waste by sheep stealing, he has been prevented from prosecuting by the punishment of death. If the punishment were reduced to transportation, he would certainly prosecute the offenders to conviction. He has no doubt that his estate would be better protected if the law were more lenient; and that the reduction of the penalties of the law would promote the security of property throughout the province of Connaught.

Mr. James Soaper, of St. Helen's Place, *Mr. Ebenezer Johnston*, of Bishopsgate-street, ironmonger, *Mr. Baker*, of the Tower, *Mr. Lewis*, a retired merchant, and *Mr. Garrett*, an insurance broker, bore testimony to the general repugnance to prosecution which arose from capital punishment; some of them mentioned instances in which they had been deterred by that consideration from bringing offenders to justice. *Mr. Garrett* said, that as far as his observation, there was not one in twenty who did not shudder at the idea of inflicting the capital punishment in cases of forgery. *Messrs. Frederic and William Thornhill*, hardwaremen, mentioned cases of theft in which they had forborne to prosecute on account of the punishment of death. The former added, that he found it to be an almost universal sentiment among his neighbours and acquaintance, that excessive punishment tends very greatly to the production of crime; that he knows many persons who have been great sufferers by thefts in shops and dwelling-houses, and who declare that if the punishment of such offences had been any thing less than death, they would have regarded it as highly criminal in themselves to have forborne prosecution, which they had

felt themselves compelled to abstain from in every instance on account of the punishment, and must continue to act on the same principle of forbearance till there was an amendment in the law. He also informed the Committee, that from his knowledge of a great variety of cases, he was convinced the more lenient punishment would more effectually prevent forgery.

Mr. Collins and *Mr. Crowther*, considerable and very respectable traders in Westminster, gave evidence which the Committee consider as of peculiar value. *Mr. Collins* has suffered both from larcenies and forgeries, and was restrained by the state of the penal law from bringing the offenders to justice, which he would otherwise have taken the greatest pains to do. He thinks that the laws of God do not permit life to be taken away for mere offences against property; and that among his friends, many of whom are traders in London and Westminster, he does not know a single exception from concurrence in such sentiments. *Mr. Crowther* stated, that no porter had left their establishment for twenty years for any other cause than theft; that a prosecution had taken place in one instance, and had terminated in conviction and condemnation. "The pain and anxiety," he adds, "occasioned by that event, until we obtained for him the Royal mercy, none can describe but ourselves; which made us resolve never to prosecute again for a similar offence." The general opinion of the traders in London and Westminster is the same with his own. He declared, that if he received a forged bank note, he should be prevented from prosecution by the punishment of death, and that if the punishment were less than death, he should undoubtedly consider it as his absolute duty to bring the offender to justice. He believes that nine tradesmen out of ten agree with him.

Mr. Stephen Curtis, a leather-factor in London, stated several cases of forgery, fraudulent bankruptcy and larceny, where the persons injured declined to prosecute, from apprehension that the offenders might suffer death: this is the general opinion of the traders of London, though in the opinion of this witness, scarcely a shopkeeper from Cornhill to Charing-cross who does not suffer from shop-lifting.

Mr. Jacob, who has lately travelled through England on business, and *Mr. Jennings*, for some time a shopkeeper near Bridgewater, gave some evidence tending to shew that the general sentiments of traders in the country were, on capital punishments, the same which the Committee had such ample reason to

consider as the prevalent opinion of the same valuable class of persons in the metropolis. *Mr. Jennings* observed, that these opinions prevailed among farmers as well as shopkeepers, and that the capital punishment prevented prosecutions for horse, cattle and sheep stealing, as well as for privately stealing in shops and dwelling-houses, and in constructive burglaries.

Mr. Joseph Harmer, who has practised for twenty years as a solicitor at the Old Bailey, gave a testimony which the Committee cannot but recommend to the most serious consideration of the House. In the course of his practice he had confidential communication with at least 2,000 capital convicts; and may be presumed to have as good means of understanding their temptations, their fears, and their hopes, as any individual in the kingdom. He is now much employed by prosecutors, and from intercourse with them, as well as by former observation of their conduct, has the amplest means of knowing the influence which capital punishment has on their disposition, to aid and enforce the execution of the laws. The Committee must also add, that he appeared to them a man of sagacity, as well as of a conscientious and humane character, whose opinions on this subject are entitled to much consideration. Every part of his evidence is so important, that they find it difficult to select particular facts as worthy of greater notice. He informed the Committee, that he knew many instances of persons injured by larcenies and forgeries, declining to prosecute on account of the punishment; that the same consideration strongly disinclines many persons to serve as jurors at the Old Bailey, and induces them to bribe the summoning officer not to summon them; and that he has seen juries influenced, as he believes, by the severity of the punishment in numerous capital cases, but especially in forgeries, give verdicts of acquittal where the proofs of the prisoners' guilt were perfectly clear. Old professed thieves, aware of the compassionate feelings of juries, are, he says, desirous of being prosecuted on capital indictments rather than otherwise. "The present numerous enactments to take away life appear to me wholly ineffectual; but there are punishments which I am convinced a thief would dread, namely, a course of discipline totally reversing his former habits; idleness is one of the prominent characteristics of a professed thief—put him to labour; debauchery is another quality; abstinence is its opposite—apply it; company they indulge in; they ought, therefore, to experience solitude: they are accustomed to uncontrolled liberty of action—I would impose

restraint and decorum. Were these my suggestions adopted, I have no doubt we should find a considerable reduction in the number of offenders." He states, that "he has often seen juries reduce the value of things stolen, contrary to clear proof. There is no reluctance to prosecute or convict in his opinion in murder, arson, burglary, in its original sense of nocturnal housebreaking, highway robbery, with violence and murderous attacks on the person. The thieves observe the sympathy of the public; it seems to console them, and they appear less concerned than those who witness their sentence. Certainly the general feeling does not go along with the infliction of death in the case of crimes unaccompanied by violence; there are very few advocates for the generality of the present punishments; these punishments rather tend to excite the public feeling against the criminal laws."

4. Much of the above evidence sufficiently establishes the general disinclination of traders to prosecute for forgeries on themselves, or to furnish the Bank of England with the means of conviction, in cases where forged notes are uttered. There is no offence in which the infliction of death seems more repugnant to the strong and general and declared sense of the public than forgery; there is no other in which there appears to prevail a greater compassion for the offender, and more horror at capital executions.

In addition to the general evidence above stated, to notorious facts, and to obvious conclusions of reason, your Committee have to state the testimony of some witnesses of peculiar weight, on the subject of forgery.

Mr. John Smith, a Member of the House, and banker in London, stated, that he knew instances where prosecutions for private forgeries were relinquished on account of the punishment, and had no doubt that if the punishment was less, prosecutions would have taken place.

Mr. Barnett, also a Member of the House, and a banker in London, is of opinion, that capital punishment goes extremely to discourage prosecutions in forgery; he knows many instances of this; scarcely a year passes without something of the kind; he is of opinion that the majority of private forgeries pass unpunished, on account of the severity of the punishment. The punishment of death tends, in his opinion, to prevent prosecution, and to increase the crime.

Mr. J. F. Forster, a Russia merchant, and *Mr. E. Forster*, a banker in London, gave some remarkable examples of the repugnance to prosecute in forgery. In one, by the connivance of the prosecutor,

a person, who was introduced to the magistrate as a friend of the prisoner's, desired to see the forged check, snatched it away, and threw it into the fire—a mode of avoiding prosecution, which, from other parts of the evidence, does not seem to be uncommon. In another, a forgery to the large amount of fifteen hundred pounds, where the forger and the utterer were both in custody, the prosecution was relinquished merely because the offence was capital. Had the punishment been ever so severe, short of death, no endeavour would have been made to save the offenders. In the opinion of *Mr. E. Forster*, more than one half of the private forgeries which are committed, escape prosecution on account of the severity of the law: he added an example of the like sentiments, in the offence of stealing in a dwelling-house, which the Committee consider as remarkable, because it occurred in the officers of a public institution, who usually allow themselves to be less influenced by their feelings than individuals: a committee of a public institution, whose house had been robbed, would not engage in the prosecution unless the goods were valued under forty shillings. In this committee were persons of respectable condition in almost all the occupations which are most liable to loss by forgeries and thefts.

Mr. Fry, a banker, in London, mentioned four cases of prosecution for forgery which were prevented by the capital punishment, in one of which the party injured swallowed the forged note, that he might not be compelled to prosecute. *Mr. Fry* explicitly stated, what is indeed implied in the evidence of the preceding witnesses, that, as a banker, he should consider his property as much more secure if the punishment of forgery were mitigated to such a degree that the law against that offence would be generally enforced; in nine cases out of ten of forgery which he has known, there has been an indisposition to prosecute.

Dr. Lushington declared that he knew, that in the minds of many persons there is a strong indisposition to prosecute, on account of the severity of the punishment; and that he had heard from the mouths of prosecutors themselves, who have prosecuted for capital offences, where there was a danger of the persons being executed, the greatest regret that they had so done; and many times they have expressed a wish, that had they been able to have foreseen the consequences, they would never have resorted to the laws of their country. He also related the case of a servant who committed a robbery upon him: the man was apprehended, and his guilt was clear; but *Dr. Lushington* "refused to prosecute for

no other reason than that he could not induce himself to run the risk of taking away the life of a man."

Mr. Charles Athwood, a manufacturer of window-glass at Newcastle, and a seller of window-glass in London, had observed a very considerable indisposition to prosecute in capital cases among the traders of London generally; and conceives that this reluctance would abate, if the punishment were mitigated to something less than death.

Mr. Isaac Lyon Goldsmid, a broker to the Bank, and to merchants, whose experience in the transactions of bankers is very extensive, entertains no doubt, that the punishment of death has a tendency generally to prevent prosecution, and thinks that evidence to that effect might be discovered in hundreds of instances. A servant of his own committed a very aggravated forgery upon him. She confessed her guilt to the magistrate before whom she was taken; but it appearing that if she was prosecuted at all, it must be capitally, *Mr. Goldsmid* declined all further proceedings, and she was liberated. In the next family in which she became a servant, she committed another capital felony; and again the severity of the law appears to have been her protection.

Mr. Daniel Gurney, a banker in the county of Norfolk, declared his own reluctance, and had observed a similar reluctance among many bankers and traders in the country, to prosecute in cases of forgery, in consequence of the severity of the law. The dread of being instrumental in inflicting death had, with himself, and to his knowledge with others, operated as a protection to the criminal. In illustration of his sentiments, he mentioned the case of a man who was in the habit of committing forgery, "and was not prosecuted in consequence of the capital punishment." *Mr. Gurney* considers that "his property as a banker would be more secure, if the punishment were not so severe, because there would be more inclination to prosecute." He also suggested, that if in every town of sufficient importance, an agent was invested with full authority from the Bank of England, to stamp the forged notes that were presented to him, it would be a considerable check to their circulation. In this opinion *Mr. William Birkbeck*, a banker in the West Riding of York, fully concurred; conceiving that if an agent of this kind were authorized to put a mark upon such notes, indicating that they were forged, it would probably throw them back on the original issuer so early, as to shew him the futility of attempting to issue others of a similar description.

Your Committee cannot but consider

the suggestion made by these respectable gentlemen as well meriting attention.

After due consideration of this important question, your Committee are of opinion, that forgeries are a class of offences respecting which it is expedient to bring together and methodise the laws now in being. That in the present state of public feeling, a reduction of the punishment, in most cases of that crime, is become necessary to the execution of the laws, and consequently to the security of property and the protection of commerce; and that the means adopted by the legislature to return to our ancient standard of value, render the reformation of the criminal laws respecting forgeries a matter of very considerable urgency. Private forgeries will, in the opinion of the Committee, be sufficiently and most effectually repressed by the punishments of transportation and imprisonment. As long as the smaller notes of the Bank of England shall continue to constitute the principal part of the circulating medium of the kingdom, it may be reasonable to place them on the same footing with the metallic currency: your Committee therefore propose that the forgery of these notes may for the present remain a capital offence; that the uttering of forged bank-notes shall, for the first offence, be transportation or imprisonment; but that, on the second conviction, the offender shall be deemed to be a common utterer of forged notes, and shall, if the prosecutor shall so desire, be indicted as such, which will render him liable to capital punishment. Respecting the offence of knowingly possessing forged notes, your Committee have no alteration to suggest, but what they conceive would be fit in all transportable offences, that a discretion should be vested in the Judges to substitute imprisonment with hard labour for transportation, where such a substitution shall seem to them expedient. As the discovery of the actual forgers of Bank notes has been found by experience to be in the highest degree difficult, your Committee consider the suggestion of the commissioners for inquiring into the means of preventing forgeries, of offering an unusually large reward for the detection of forgeries, as worthy of serious consideration: to such rewards in general, the Committee feel an insuperable objection. In the case of forgery there are circumstances which considerably weaken the objection. No jury could convict in such a case on the mere evidence of an informer unsupported by the discovery of those materials, implements and establishments necessary for carrying on the criminal system. The reward would, therefore, have little tendency to endanger

innocent men by false accusation. The evidence on which the conviction would rest must be of a sort which can hardly deceive. The informer would only furnish the key, by which the means of evidence would be found: the reward would rather be for detection than for conviction.

There are several points on which your Committee are desirous of offering some observations to the House: two of these are of great importance: the first relates to the best means of enabling Judges to pronounce sentence of death only in those cases where they think it probable that death will be inflicted; the second, whether the establishment of unexpensive and accessible jurisdictions, for the trial of small offences, with the help of juries, but with simple forms of proceeding and corrective punishments, might not be a means of checking the first steps towards criminality. These and other parts of this great subject, the Committee hope that the House will allow them another opportunity to consider, by permitting them, in the next session, to resume, and, if possible, to complete their inquiries.

The Committee consider themselves as bound to express their gratitude to *Mr. Evans*, the learned and most meritorious Vice-Chancellor of the County Palatine of Lancaster; to *Mr. Long*, a respectable barrister; and to *Mr. Jameson*, a young gentleman employed in the study of the law, for the liberal and useful aid which they have afforded during the whole course of the investigation. Your Committee will conclude by informing the House, that in pursuance of the various opinions and recommendations which they have stated above, they have instructed their Chairman, early in the next session of Parliament, to move for leave to bring in bills, for the objects and purposes of which this Report is intended to explain the nature, and to prove the fitness.

July 8, 1819.

Royal Proclamation.

[From the London Gazette, Tuesday, February 22.]

BY THE KING.

A Proclamation, for the encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness and Immorality.

GEORGE R.

WE, most seriously and religiously considering that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honour and service of Almighty God, and to discourage and suppress all vice, pro-

faneness, debauchery and immorality, which are so highly displeasing to God, so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the Divine vengeance on us and our kingdoms; we also humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom kings reign, and on which we entirely rely) to make our reign happy and prosperous to ourselves and our people, without a religious observance of God's holy laws: to the intent, therefore, that religion, piety, and good manners may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our Royal Proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality, in all persons of whatever degree or quality within this our realm, and particularly in such as are employed near our royal person; and that, for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue, by marks of our royal favour; and we do expect and require, that all persons of honour or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws (probably) cannot altogether prevent; and we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing on the Lord's-day at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever; and we do hereby require and command them and every of them, decently and reverently to attend the worship of God, on every Lord's-day, on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law; and for the more effectual reforming all such persons who, by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command

all our Judges, Mayors, Sheriffs, Justices of the Peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's-day, or other dissolute, immoral or disorderly practices; and that they take care also effectually to suppress all public gaming-houses and places, and other lewd and disorderly houses, and to put in execution the statute made in the 29th year of the reign of the late King Charles II., entitled "An Act for the better observation of the Lord's-day, commonly called Sunday;" and also so much of an Act of Parliament made in the ninth year of the reign of the late King William III., entitled, "An Act for the more effectual suppressing of Blasphemy and Profaneness," as is now in force, and all other laws now in force for the punishing and suppressing any of the vices aforesaid: and also to suppress and prevent all gaming whatsoever in public or private houses on the Lord's-day; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate-houses, coffee-houses, or other public-houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses in the time of divine service on the Lord's-day, as they will answer it to God Almighty, and upon pain of our highest displeasure; and for the more effectual proceeding herein, we do hereby direct and command all our Judges of Assize and Justices of the Peace to give strict charges at their respective assizes

and sessions for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid, and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution; and that they do, at their respective assizes and quarter-sessions of the peace, cause this our Royal Proclamation to be publicly read in open Court, immediately before the charge is given; and we do hereby further charge and command every minister in his respective parish-church or chapel, to read, or cause to be read, this our Proclamation, at least four times in every year, immediately after divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness; and to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers and mariners, and others who are employed in our service by sea and land, we do hereby strictly command all our commanders and officers whatsoever, that they do take care to avoid any profaneness, debauchery and other immoralities, and that by their own good and virtuous lives and conversations they do set good examples to all such as are under their care and authority, and likewise take care of and inspect the behaviour of all such as are under them, and punish all those who shall be guilty of any of the offences aforesaid, as they will be answerable for the ill-consequences of their neglect herein.

Given at our Court at Carlton House, this 12th day of February, 1820, and in the first year of our reign.

GOD SAVE THE KING.

OBITUARY.

1819. Dec. 16, at the manse of *Lochgillhead*, of typhus fever, the Rev. Dr. M'DOUGALL, minister of that parish, in the 63rd year of his age, and 36th of his ministry. The death of this accomplished man has excited a profound and universal feeling of regret throughout the whole circle of his acquaintances and friends. His abilities and attainments were of no ordinary cast. His eloquence in the pulpit, and his sagacity as an ecclesiastical lawyer, were generally acknowledged, but from the unobtrusive character of the man, the vastness of his genius and variety of his acquirements were known and appreciated only by a few private and literary friends. When,

in the hours of retirement, he unfolded to them the ample stores of his mind, his conversation was indeed a treat, rich in varied and delightful instruction. In theology, especially, the Doctor was deeply skilled. It was a maxim of his, that every man should unceasingly labour to become an adept in his particular profession, and in practice he completely exemplified that maxim. He was intimately acquainted with the history of the Church, and of the various sects and schisms and tenets that prevailed within its pale in ancient and modern times. His views of Christian truth, however, were not taken from the doctrines of that system, or the dogmas of this pole-

mic, but were chiefly formed on a critical examination, and a careful comparison of the sacred text. And though these views were quite at variance with the fume and fury of the theology, popular theology, of the present day, they perfectly harmonized with the tone and temper and doctrine of the gospel, as exhibited in the gospel itself. The friend who bears this feeble testimony to the merits of the departed, would have a melancholy pleasure in expatiating on the many estimable traits of his private character, but being necessarily limited in an article of this kind, he must conclude by declaring that the death of this able and excellent man has deprived the poor of a humane benefactor, his vicinity of a kind and social neighbour, his relations of an attentive and affectionate friend, and his professional brethren of a faithful counsellor and enlightened guide.—*Edinburgh Mag.*

1820. Feb. 11, after a few weeks' illness, at his house in *Bath*, the Rev. THOMAS HAWES, M. D. LL.B. Rector of Aldwinkle, in Northamptonshire. He was well known in the character (as it is called) of an Evangelical Clergyman. He commenced his religious career, we believe, in the late Countess of Huntingdon's connexion. He was one of the projectors and of the early liberal supporters of "The Missionary Society." He contributed £500 to it at its commencement, and through his influence, Otaheite was fixed upon as the first missionary station. He was the author of a Translation of the New Testament, and of several sermons and fugitive theological pieces.

March 3, at *Bath*, whither he had gone for the sake of health, aged 57, the Rev. JOHN POTTICARY, late of Blackheath. He was educated at St. Paul's School, and studied for the ministry at the Independent Academy, Homerton. For many

years he was pastor of the Independent congregation at Newport, in the Isle of Wight, till the cares of a large and flourishing seminary compelled him to withdraw from public life. About fourteen years ago, he removed his establishment to Blackheath, where it acquired great and deserved reputation. He had but just retired from it, when disease of long standing terminated his valuable life. He was one of the clerical trustees of Dr. Williams's Library; and, though he undertook no ministerial charge, occasionally assisted his brethren in and around London. He married a daughter of the late Rev. John Sturch, the Unitarian Baptist Minister of Newport, who, with three daughters, survives him.

March 5, in the 73rd year of his age, Mr. THOMAS SEXTON, of Duffield, in Derbyshire.

— 11, at his father's house, *Stoke Newington*, EDMUND, youngest son of John Aikin, M. D., in the 39th year of his age.

— 11, at his house in *Newman Street*, in the 82nd year of his age, BENJAMIN WEST, Esq., the venerable President of the Royal Academy.

Lately, the Rev. SAMUEL CATLOW, minister of the Presbyterian Congregation at Hampstead, near London, formerly minister of the congregation of the same denomination at Mansfield, Notts. He published "A Familiar Catechism for the Use of Children," and also "An Address to the Dissenters on the State of their Political and Civil Liberty, as Subjects of Great Britain," an 8vo. pamphlet, in 1788, upon the rejection of the application for the repeal of the Test Act.

INTELLIGENCE.

FOREIGN.

SPAIN.

A bloodless but complete REVOLUTION has been effected in this long-oppressed country. The example of the military (see p. 128) was followed by the people. The fabric of despotism crumbled gradually and silently into dust. Without excess, almost without tumult, the Spaniards displaced the creatures of the Court from offices of trust and honour, and raised to them tried and able patriots. Ferdinand, the King, was at length alarmed. He felt

that the period of tyranny was at an end. On the 8th of March he published a Gazette from "the Royal Press," repeating his determination, announced the day before, to convoke the *Cortes*, and promising to swear before them to the *Constitution* established by the *Cortes* of 1812. Events, however, thickened on the same day, so as to convince the King that not a moment's delay would be endured; and accordingly, on the next day, he issued another Gazette (this and the former have been put into our hands by a friend) from "the *National Press*,"

summoning a provisional Junta of patriots, before whom he might take the oath to the Constitution. By this is understood the body of laws emanating from the Cortes of 1812, in which there is an assertion and guarantee of all the great and generous principles of Liberty.

One of the first acts of the awakened and regenerated monarchy has been the abolition of the Inquisition! The Inquisitor General has been dismissed, and the doors of the infernal dungeons thrown open. In some places, the people have not left one stone upon another of the prisons of this diabolical institution.

The prayer of every lover of mankind must be that the Revolution may proceed as it has begun; and should this be the case, alarmists and hypocrites will no longer conjure up the bugbear of the French Revolution to frighten the world from every design and every measure of Reform.

FRANCE.

The agitation occasioned by the murder of the *Duc de BERRI* has subsided. The Chambers have been occupied with the bills for restraining the press and stifling the public voice. These measures are carried by small majorities, and the Opposition have succeeded in meliorating some of the obnoxious clauses.

Two trials have been held at Paris on a prosecution for IRRELIGION and BLASPHEMY, in which the defendants were acquitted. The example of England was referred to as the practice of an intolerant country, to be avoided by free states!

A very interesting historical and biographical work is ready for the press, on the life and heroic achievements of the celebrated and lamented Marshal NEY, Duc d'Elchingen, Prince of the Moskwa, and once the favourite of Fortune and Victory. The work is preparing from a vast body of materials, by his brother-in-law, M. GARNOT, and will be illustrated by most curious original letters and state papers. This work and the Memoirs of Napoleon will leave no want of materials for authentic history.

Of NAPOLEON'S Memoirs the IXth book is already published by his late British surgeon, Mr. O'MEARA, in French and English, in one volume 8vo. It throws great light on the Hundred Days, and particularly on the battle of Waterloo.

At the same time, the ex-secretary of Napoleon, M. FLEURY DE CHABOULON, a French gentleman of distinction, has published Memoirs of the Last Reign of the Emperor. This work also has ap-

peared in both French and English; and may be pronounced the most interesting work on the subject that has yet appeared, with the exception, perhaps, of Napoleon's IXth Book and Mr. Hobhouse's Letters.

The ROYAL ACADEMY OF INSCRIPTIONS AND BELLES LETTRES, at Paris, has proposed the following question for the prize to be awarded in 1821: "To compare the monuments which remain of the ancient empire of Persia and Chaldea, either edifices, basso-relievos, statues, or inscriptions, amulets, engraved stones, coins, cylinders, &c., with the religious doctrines and allegories contained in the *Zend Avesta*, and with the indications and data which have been preserved to us by Hebrew, Greek, Latin and Oriental writers, on the opinions and customs of the Persians and Chaldeans, and to illustrate and explain them, as much as possible, by each other." The prize is a gold medal of 1,500 francs value. The essays are to be written in Latin or French, and sent before the 1st of April, 1821. The prize will be adjudged in July following.

M. JOMARD, of the above Academy, has lately published a "Notice on the Numerical Signs of the Ancient Egyptians," which explains the figures employed by the Egyptians to express all the numbers formerly used by them, from one to ten thousand.

A Postilion has been *burnt alive*, after having his hands cut off at CHAMBERRY, for stealing some of the ornaments from a *Madonna*!

PRUSSIA.

An English newspaper of January 11, contained the following extract of a letter dated Berlin, Dec. 28: "The police has seized, in all the booksellers' shops in this city, the work of M. BRENNER, which was advertised some time ago in several Journals, A Proof from the Bible, that Christ, after his Crucifixion, remained twenty-seven years upon Earth, and promoted in silence the good of Humanity."

GERMANY.

Vienna.—The Supreme resolution emanating from the cabinet of his Majesty the Emperor, on the subject of the establishment of a PROTESTANT THEOLOGICAL INSTITUTION, has been notified to the Aulic Commission of Studies, as also to the Lutheran and Calvinistic Consistories, with a recommendation to them to proceed forthwith to the nomination of the professors.

Letters from HAMBURGH state, that two propositions have been suggested to the Senate, and are likely to be adopted, which are highly important to the inhabitants of that city. Not those of the Lutheran persuasion only, but the citizens of every religious profession are in future to be rendered equally eligible to the honours of the Senate. An income tax, to the amount of 800,000 marcs banco, is to be levied on the inhabitants, and the sum to be employed in defraying the expense of entirely demolishing the remainder of the fortifications of the city.

Blind Institutions.—Previously to the year 1805, there were no other establishments for the Blind in Germany and the adjacent states, than the common hospitals; but since that period several have been organized: one at VIENNA, in 1805; one at BERLIN, in 1806; one at PRAGUE, in 1807; one at AMSTERDAM, in 1808; one at DRESDEN, in 1809; one at ZURICH, in 1810; and one at COPENHAGEN, in 1811. The education of the blind in these institutions is on the plan of one at Paris as described in a work of *Guillé* on the subject. Similar establishments are about to be organized in WURTEMBERG, and in all the chief cities of Bavaria.

M. ROSENMULLER, professor of Oriental Languages in the University of Leipsic, published formerly an elementary work for facilitating the study of the Arabic. It has been held in high estimation, and is now succeeded by a very complete Grammar, which unfolds the rules of Syntax, with a perspicuity and precision that fully correspond with the wishes of the student.

ITALY.—ROME.

"A New System of Moral Philosophy, compiled from the best English Authors," has lately appeared in Rome. It is written in very elegant Latin, by Sig. D. LEOPOLDI SEBASTIANI; well known as a missionary in the East, where, at different times, he passed more than twenty years. In Europe he is chiefly known by his edition of Lycophron; a gigantic work, which is an improvement upon Potter's edition by the aid of 16 MSS., preserved in various Roman libraries, all unknown to our countryman. He printed at Calcutta a Persian translation of the New Testament, and has since published another in Latin, in London. The present work appears to be borrowed, where it is borrowed, from Cudworth, Clarke, Price, Hutcheson and others. Even the theories of Hobbes are examined and confuted. The ideas of Hume are declared to be of "little practical utility," and a

high encomium is passed on Dr. Johnson. After a very learned and long preface, in which the systems of polytheism, of the theocracy of the Jews, of Christianity, Mahometanism and Deism are discussed, he informs his readers that they are indebted entirely to the English moralists for the system of ethics which follows; and he concludes with a high compliment to the British nation, in which he alludes to certain ill-treatment received from his own. Common-place as his praise appears, it was all the author could venture here. The work was condemned by the censors of the press for many months; and it was only in consequence of the threats of the author to publish it elsewhere, that a reluctant permission to print it in Rome was at last obtained. The title-page alone is said to have given great offence to the church dignitaries, by mentioning *English Authors* and *Philosophy* together. Without possessing much originality to an English reader, it is quite new enough in Rome to excite a great deal of attention. The English heretics, respected for their practical virtues, are found, to the astonishment of the Romans, to be possessed of well-arranged systems of morality, derived from a religion which the bigoted among the Italians suppose us to be essentially ignorant of.

Seat of Infallibility.—Rome, Feb. 13. M. SETTELE, Professor of the University della Sapienza, had composed a course of astronomy by order of his superiors, and had intended to give it to the press; but as he had taught the system of Copernicus, and the motion of the earth, the censorship refused him the *Imprimatur*. It is intended to ask the opinions of the Congregation of the Holy Office, and those of the *Index*. Pope Benedict XIV. permitted this system to be taught as an hypothetical, but not as a positive doctrine.

NAPLES.—Sir HUMPHREY DAVY has completely succeeded in unrolling the leaves of the manuscripts of *Herculaneum* and *Pompeii*. A short time only will be necessary to know the contents of every roll, and its title, which is generally inside. But it has been discovered that great part of the manuscripts are totally illegible, and there is little chance of discovering in them literary treasures. A catalogue of the collection is, however, nearly executed, and we shall thus be enabled to appreciate their value. Other manuscripts are expected by exploring further the ruins.

SARDINIA.

The King of Sardinia has by an edict

rigorously prohibited all games of chance within his dominions. A request has been addressed to the foreign ministers, accredited to his Majesty, that they should not suffer such games within their respective households.

GREECE.

The reigning prince of Wallachia, ALEXANDER SOUTZOS, who is a Greek by birth, desirous of distinguishing his patriotism by actions, and especially by promoting civilization and letters, has determined to send to the most eminent schools of Europe several young Greeks, who may there finish their studies at his expense, and then return home to give their native country the advantage of the knowledge they have acquired. A plan is also in forwardness for the establishment of a grand college at Adrianople. It has been patronized with zeal by Baron GEORGE SAKELLARIOS, one of the richest Greek merchants settled in the dominions of the Emperor of Austria. The Baron is a native of Adrianople; and having opened the list by a liberal subscription, he has excited the emulation of his compatriots, to whom he has written in strong terms on the subject. The Archbishop of Adrianople, M. PROTOS, native of Chios, a man of great learning, and who long resided at Paris, has employed all his patriotic eloquence on behalf of this college; and a person unknown has bequeathed a landed estate valued at £1000. By such means, in the first instance, the Greeks are endeavouring to deliver themselves from that state of degradation in which they have been so long enthralled.

The Greek Journal *Hermes No Logios*, for September 1819, contains, among other articles, a memoir in the form of a letter, of the services rendered during twenty years to Greece, by the brothers ZOSIMAS—they are both numerous and important. "These worthy and respectable sons of the country," says the writer, "could no longer endure to see it covered with the shades of ignorance, but concluded that to be rendered happy it must be enlightened. They have established at *Joannina*, in Epirus, their native country, a school of the first order, have enriched it with an excellent library, have assigned considerable funds for the emolument of professors, have granted pensions to poor students, and have spared no expense to assist in raising their unfortunate country. To their munificence we owe the Greek *Bibliotheca* of Mr. CORAY, with its excellent commentaries, the fruit of much study and learning. The eldest of the brothers, ZOSIMAS, has resided from his

youth at Moscow. The venerable mother of the Emperor Alexander, being a few years ago in that ancient capital of the Czars, desired to see the benefactor of Greece, caused him to be presented, entered into conversation with him, with distinguished good-will, and among other things said to him—"M. Zosimas, the benefits which you confer every day on your countrymen are known to my son and to me: continue them; and assure yourself that, independently of our satisfaction, the blessings of those whom you render happy will rise even to heaven." Turning afterwards to the other Greeks who were present, "Gentlemen," said she, "this is the true ornament of your nation."—Messrs. ZOSIMAS have formed at Moscow a considerable collection of antiquities, &c. with which they purpose some day to enrich their native country, Greece."

The Greek printing-office established at CHIOS, has begun its labours. The first work it has produced is an excellent Discourse by Professor BAMBAS, at the opening of the great College of Chios. This is so well executed, and printed with so much elegance, that even the Parisians speak of it as worthy to be attributed to the Paris press. This establishment bids fair to become the means of distributing throughout Greece a succession of important works, destined to contribute to the regeneration of that classic country.

RUSSIA.

Jews in Russia.

(From the *Evangelical Mag.*)

Extract of a Letter lately received from the Rev. B. N. Solomon on his return from a missionary journey which he has been making in Poland. Our readers will recollect that Mr. Solomon is the converted Polish Rabbi, who was ordained by the Lord Bishop of Gloucester, and who accompanied Mr. Way in his continental tour.

"Kremenchug, May 24, O. S. 1819.

"From Ecatherinaslav, I directed my steps towards the JEWISH COLONIES in the government of CHERSON, where I witnessed a scene as pleasing and interesting as it is altogether new in the annals of modern history. I think it must be interesting to the friends of Israel to hear that there is a respectable body of Jews, consisting of no less than four thousand souls, who have newly left their trades in Poland, and have returned to their pristine patriarchal simplicity of life—who cultivate the ground which the noble Alexander granted them, with their own hands—who follow their flocks and

their herds into the fields, and separate from the world; they subsist in the Steppes entirely on their manual labour, and eat their bread with the sweat of their face. Whether this might be the beginning of a preparation for their return to their own land, I am not authorized to judge; but I could not help being struck with the idea that they might, even in those Steppes, be infinitely happier than their forefathers in Jerusalem itself, if they would but know Him whom their fathers saw only through types and figures. I hesitated not to declare this my opinion to them; and, when they said they would rather be in Jerusalem than in the Steppes, I told them that they might have here more than a Jerusalem, a paradise itself, if they would with one heart and one mind return to Him whom their fathers have so unjustly pierced; but who was, notwithstanding, the bright glory that adorned the second temple at Jerusalem. There is one advantage which I had here above other places, viz. that I found among them much less difficulty of introducing the subject and obtaining their ear than among the busy Jews in the towns, where you may generally hear excuses similar to those in the Gospel, 'I have no time to attend; I must first provide for my family.' Here I heard no such thing; on the contrary, whichever colony I entered, I had no sooner alighted from my britchky than I saw almost all the inhabitants around me, and the rabbi himself on my side. Bibles, Testaments, and tracts were brought in: we read them together, we pointed out passages to one another, and the conversation was every where carried on with mutual candour and amity, and sometimes for three or four hours together.

"B. N. SOLOMON.

"To Rev. C. S. Hawtrey."

Letters from St. Petersburg state, that the Emperor ALEXANDER, apprehensive that the morals of his people would be injured by their reading the account of *Carlile's* trial, had given directions to the police to prevent the introduction of all the English newspapers which contain it.

MISCELLANEOUS.

In the Times Newspaper of Feb. 7th, is an advertisement for the clergy who wish to preach, but have not *leisure* to compose, a Royal Funeral Sermon, which we copy in all its barbarousness:—"Ad Clerum. Ecclesiastæ quibus non satis est Otii ad tempestivas conscione componendas in Memoriam defunctæ Regis GEORGI, hæbendas Exemplaria varia, aut MS. non ante prolata ad rem rite

luctuosam idonea consequi possent. Adeundum est," &c.

Education.—It appears from the Eighth Report of the National Society, that there are 1467 schools on Dr. Bell's system; and from the Fourteenth Report of the British and Foreign School Society, that there are 297 schools upon the Lancasterian plan; making a total, upon the new system, of 1764 schools.

A new Prophet has risen up, and has opened his commission by a paragraph in the newspapers, as follows: "This day, Feb. 28, 1820, is put into the hands of Mr. Mills, bookseller, Portsmouth, a Work written by ROWLAND MONEY, Capt. R. N. C. B. and ordered to be published according to the command of God to his servant Rowland Money."

The Rev. DR. PARR who had long held one of the numerous prebendal stalls in St. Paul's Cathedral, which never produced him more than £10. per annum, has been fortunate enough to negotiate a lease in right of his stall, to the Regent Canal Company for no less than £24,000 sterling. So says report—we hope truly.

—*Gent. Mag.*

In our list of New Publications, p. 179, is the title of a pamphlet by DR. CARTER, in answer to *Mr. Belsham's Reply to Dr. Moysey*. The competency of this new theological polemic, may be judged of by his appealing to the authority of Sir Isaac Newton, as a believer "that Jesus was God"!

The *Gazette* of Saturday (says The Times, of Monday, Feb. 14) contains the necessary alterations in the Church Service on the demise of the King. This, we are aware, is a subject of considerable delicacy, and extremely sorry we shall be if political differences insinuate themselves into our worship. The old clause in the Liturgy runs thus:—"That it may please thee to bless and preserve [our gracious Queen CHARLOTTE, their Royal Highnesses GEORGE Prince of Wales, the Princess of WALES, and] all the Royal Family." The *Gazette* directs the omission of the passage within the brackets, leaving the clause thus:—"That it may please thee to bless and preserve all the Royal Family." The London Clergy, we find on minute inquiry, fulfilled the directions; but in the country, where the *Gazette* had not arrived, the clergy as generally made the change in the most easy and obvious way, by praying for this Queen as for the last, and simply substituting the word CAROLINE in the place

of CHARLOTTE—"That it may please thee to bless and preserve our gracious Queen CAROLINE, and all the Royal Family." We merely state these facts, and the subject is painful to us. That course, we predict, will be found the easiest and the safest which occasions the fewest changes, and the least deviation from ancient custom.

Another Order of Council, of the date of Feb. 17, commands a Form of Prayer and Thanksgiving to Almighty God, to be drawn up, for "His Majesty's Recovery from his late dangerous sickness."

FIRE-ACT CLERGY.—On Feb. 24, a report was made and agreed to in the Common Council of the City of London relating to the London Tythes. It was stated by the mover of the report, that in the year 1802 an application had been made to Parliament by the Fire-Act Clergy for an increase of their incomes; that they then obtained an addition, in many instances, of double their incomes, and in others of more, so as to create the expense to the city of £12,241, besides glebe-houses; that in 1819 they applied for a further increase, and it would scarcely be believed that this increase involved a further burden to the City of not less than £25,584; and that he (the mover, Mr. HURCOMBE) had heard from one of those reverend gentlemen that if they succeeded, they intended to make a further application, in order to have their income the full 2s. 9d. in the pound on the rent of houses. In resisting successfully the application of the clergy, the Committee had received the cordial support of three of the then members for the city, Aldermen WOOD, WAITHMAN and THORP, but they had been strenuously opposed by the other member of the City, Mr. WILSON, as also by Sir W. CURTIS, who "when he conceived that he was likely to carry it all his own way, laughed at those who opposed it." Mr. Alderman WAITHMAN said that there was never any measure so warmly contested in a Committee before; and so great were the exertions made in support of the bill, that it was lost in the Committee by only two or three votes.

LITERARY.

MR. FOSTER, the Baptist minister, author of the Essays, has in the press an

Essay on the Evils of Popular Ignorance, in an 8vo. volume.

An historical work on the Persecutions in France is in preparation by Mr. MARK WILKS.

MR. B. HANBURY is preparing for the press An Historical Research concerning the most ancient Congregational Church in England, shewing the claim of the Church of Union-street, in the Borough, to that distinction.

We have satisfaction in reporting that Mr. SHARON TURNER's third edition of the History of the Anglo-Saxons, in three volumes 8vo., is nearly ready for publication. It will contain an addition of several observations and dialogues of King Alfred on the subjects discussed by Boethius, a fuller analysis of the heroic poem of Beowulf, a larger view of the Witenagemot or Anglo-Saxon Parliament, and a detail of the population of the Anglo-Saxons.

NOTICES.

THE Anniversary of the SOUTHERN UNITARIAN FUND will be held at Portsmouth, on Wednesday, 5th April, when the Rev. J. B. Bristowe will preach before the Society at the General Baptist Chapel in Thomas Street. Service to begin at Twelve o'Clock. There will be an evening service at the Unitarian Chapel in High Street, at a quarter before Seven o'Clock.

TUESDAY, May the 2nd, being the day appointed for opening the new Unitarian General Baptist Chapel at Dover, the following gentlemen have kindly agreed to preach on the occasion: Rev. Sampson Kingsford, of Canterbury, in the morning; Rev. James Gilchrist, of Worship Street, London, in the afternoon; Rev. W. J. Fox, of Parliament Court, London, in the evening. The devotional parts of the services will be filled up by other gentlemen.

The Annual Association of the Kent Unitarian Baptist Churches, which was fixed to be held at Headcorn, will, by mutual consent, be held by adjournment at Dover, on the following day, (Wednesday, May 3rd,) when a sermon will be preached by the Rev. Matthew Harding, of Seven Oaks.

CORRESPONDENCE.

Communications have been received from Messrs. Marriott; R. Wright; A Zealous Unitarian; Hylas; H.; Anon; G. M. D.; T. G.; A.